



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

### Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

### About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>

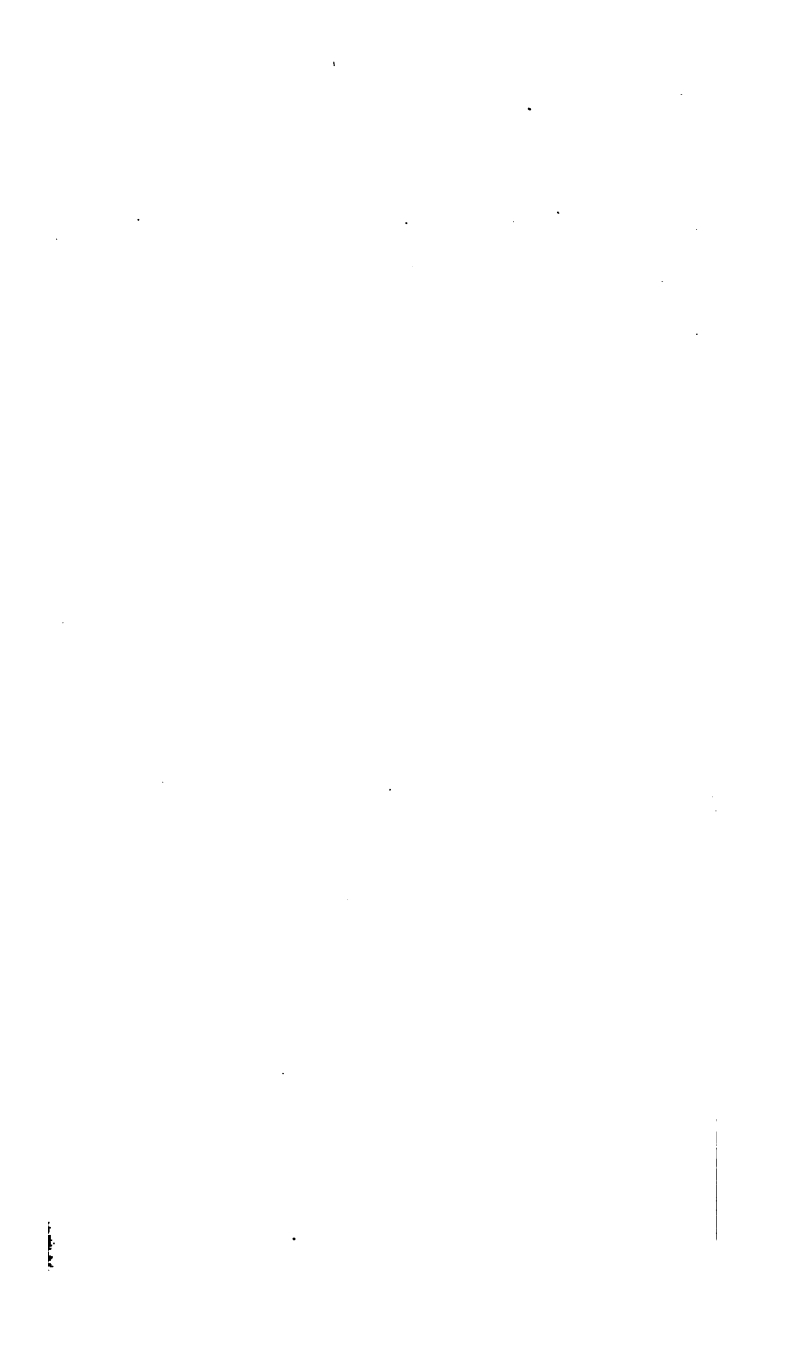


3 3433 06914040 2



Friends'  
2XIA

















Dec. 27. 22  
M

# **FRIENDS' MISCELLANY:**

BEING A COLLECTION OF

**ESSAYS AND FRAGMENTS,**

**BIOGRAPHICAL, RELIGIOUS, EPISTOLARY, NARRATIVE,  
AND HISTORICAL;**

DESIGNED FOR THE PROMOTION OF PIETY AND VIRTUE, TO PRESERVE IN  
REMEMBRANCE THE CHARACTERS AND VIEWS OF EXEMPLARY  
INDIVIDUALS, AND TO RESCUE FROM OBLIVION  
THOSE MANUSCRIPTS LEFT BY THEM,  
WHICH MAY BE USEFUL TO  
SURVIVORS.

---

The memory of the just is blessed.—*Solomon.*

Gather up the fragments that remain, that nothing be lost.

*John, vi. 12.*

---

EDITED BY JOHN & ISAAC COMLY, BYBERRY.

---

**VOL. XII.**

---

**PHILADELPHIA:**

PRINTED FOR THE EDITORS BY J. RICHARDS,

No. 130 North Third Street.

1839.



77257A

## CONTENTS OF VOL. XII.

---

	<i>Page.</i>
Testimony concerning Increase Woodward, . . . . .	1
Memoirs, Essays, &c. of Increase Woodward . . . . .	7
Letter from her Father, . . . . .	20
Her Answer, . . . . .	32
Her Account of Philadelphia Yearly Meeting, . . . . .	40
Letters to her son William, . . . . .	44
Letters to her daughter Sarah, . . . . .	54
Memorandums, . . . . .	90
Letter from George Dillwyn to George Churchman, . . . . .	94
Memoirs of Barnaby Nixon, . . . . .	97
His Account of Lemuel Jones, . . . . .	115
Short Account of James Rigbie, * . . . .	138
Acknowledgment of James Rigbie, . . . . .	142
Letters and Brief Notices of Charity Cook, . . . . .	145
Life and Character of Stephen Munson Day, . . . . .	154
Memoirs and Letters of Samuel Emlen, . . . . .	162
John Parrish's Letter to G. Churchman, . . . . .	194
Caution to Friends, . . . . .	197
Yearly Meeting Minute, . . . . .	201
Anthony Benezet's Letters, . . . . .	205
Testimony of Scarborough Monthly Meeting, . . . . .	208
Memorial concerning Hannah Smith, . . . . .	212
Borden Stanton's Letter to Friends in Georgia, . . . . .	216
Brief Account of Friends' Settlement in Ohio, . . . . .	220
Account of Isaac Sharpless' Sickness and Death, . . . . .	223
Eli Yarnall's Testimony concerning him, . . . . .	228
Memoir of the Sickness and Death of Rebecca Sharpless, . . . . .	230
Joshua Sharpless's Letter to her, . . . . .	236
Peter Yarnall's Letter to Benjamin Sharpless, . . . . .	237
Extracts of Letters, . . . . .	239
Journal of Benjamin Ferris, . . . . .	245
Baltimore Testimony concerning Elizabeth Thomas, . . . . .	283

Letter from Edward Stabler, - - - - -	289
A Brief Remembrancer for Pennsylvania, - - - - -	293
Supplement, addressed to Friends, - - - - -	315
Memorial concerning John Tatum, - - - - -	323
Life and Journal of Edward Brookes, - - - - -	329
His Journey to New York and New England, - - - - -	354
----- Long Island and New Jersey, - - - - -	374
----- Carolina, - - - - -	377
----- Baltimore, North Carolina, Tennessee, Indiana, and Ohio, - - - - -	381
Extracts from his Letters, - - - - -	386

# FRIENDS' MISCELLANY.

---

No. 1.]

FIRST MONTH, 1839.

[VOL. XII.

---

*Memoirs, Essays and Epistolary Correspondence*

OF

INCREASE WOODWARD,

LATE OF CROSSWICKS, NEW JERSEY.

---

*A testimony concerning INCREASE WOODWARD, by  
her daughter S. M.*

I feel it due to the memory of a beloved parent, to attempt a delineation of some of those virtues which shone conspicuously in her character, if happily the example of so dedicated a servant of Christ may prove a strength and encouragement to the christian traveller.

She was the youngest daughter of Jacob and Clemence Dennis, of Shrewsbury, New Jersey, and was born the 16th of 12th month, 1742. From her own account as given in a letter to her father, it appears that in very early life she was brought under religious impressions; the strait gate and narrow way which leads to life, were clearly opened to her view; whilst the broad way that leads to destruction fearfully presented, and filled her with dread, lest she should be found amongst those who go in thereat. In this state of distress she tried to pray in her own strength, but could find no rest until she was taught to wait God's

VOL. XII.—1

time, who favoured her in due season with the true spirit of supplication.

In the year 1760, she was married to Anthony Woodward, and removed within the limits of Upper Springfield particular meeting, at that time a branch of Chesterfield monthly meeting; at which she was received by request the 2nd of 5th month, 1771.—By the records it appears that the first monthly meeting held at Upper Springfield, was in the 5th month, 1783. Of this she was many years a worthy and useful member, adorning her profession by walking consistent with the principles of Truth. In 1795, she became a widow; and in 1801 removed to Crosswicks, where she continued to reside until her decease.

Many and various were the trials permitted to assail her through the course of her life; by which, as in the furnace of affliction, she was proved, and came forth as gold tried in the fire. She was of an even, cheerful disposition, seldom suffering the things of time to discompose her mind, but in heights as well as in depths, evinced the same meek lamb-like spirit; and having on the breast-plate of righteousness, she journeyed forward in the heavenly path, treading under foot all opposing spirits, until she gained the victory;—the weapons of her warfare not being carnal but spiritual, and mighty through God to the pulling down of the strong holds of sin and iniquity.—Thus she was led on from one stage of perfection to another, till she had in an eminent degree attained to that state which thinketh no evil; and being like the passive clay in the hand of the great Potter, she was fashioned and formed into a vessel according to his will.

*In her deportment, she was watchful and circum-*

spect; tender and affectionate in her family, to whom she was an example of humility and self-denial. She was a kind neighbour, compassionate to the poor, and ever ready to administer comfort to the sick and afflicted, around whose beds she was often singularly useful. All who knew, loved and respected her, and her virtues are still had in precious remembrance by many of her survivors.

She was a diligent attender of religious meetings, often passing through many outward difficulties to accomplish this duty; and when there, the fervency of her devotion was evident, affording strength to others in believing she had access to the Divine fountain, and partook of that spiritual bread which alone nourishes the soul, and keeps it alive unto God. As an overseer and an elder, she was careful faithfully to discharge her trust in guarding the flock, and in watching over those who were straying from the fold. And it is believed, her instructive counsel and tender admonition distilled like dew upon the tender plant, leaving an impression of sweetness not easily forgotten; and while the visited mind looked up to her with confidence and encouragement, her innocent and pious life was a continual testimony against the disobedient.

When I reflect on her worth, and on her christian fortitude in the midst of many heavy afflictions, her gentle spirit submitting in humble resignation to her heavenly Father's will, and meekly receiving all as intended for her further refinement, my heart is deeply affected. Truly I exclaim, what a blessing is a pious mother! And I consider it not the least among the numberless favours of a kind Providence, that *she who was the guardian and prop of our childhood,*

should be spared so long to us to be a strength and comfort in maturer age; while our tenderest sympathies were called forth as we marked with deep solicitude her declining years; and our greatest joy now is, that her sun has set in brightness, and a resting place is assigned her, where sorrows are no more, and where all tears are wiped away.

In thus giving a brief sketch of her character, I am aware my pen falls far short of portraying the real excellencies which her long and useful life exhibited. She might indeed be called a star in the firmament of God's power, a pillar in his house, being an elder worthy of double honour, whose end was crowned with peace.

During the latter part of her last illness, while anxiously watching the progress of her disease, I was not less solicitous that she might be favoured to experience spiritual light and consolation to dispel the gloom which at one season was permitted to intercept and cloud her future prospects. For at one time she remarked, she was almost ready to doubt whether her heavenly Father had not turned away his face from her; yet added, she had at times been favoured to feel a state of rejoicing and praise, and was desirous of having an assurance of Divine acceptance before her final close; which was mercifully granted.

She often expressed a desire to be gone, signifying that death was robbed of its terrors, and that she had long been looking for her change. Her sufferings, she said, were extreme, but their duration would be short; and her mind was deeply exercised that she might be preserved in patience to the end, and in resignation wait until her heavenly Father should see meet to remove her out of mutability; observing to a

friend, she had not expected to have been thus continued from day to day.

On one occasion, after speaking to her family respecting the distribution of some articles of clothing, &c., she sweetly enforced her favourite maxim,—“live in love;” desiring that best Wisdom might be our guide. Her youngest grandson coming in, she advised him to be a good boy, and exhorted him to the due performance of his obligations to an affectionate mother, and also to remember that important scripture injunction, “Love thy Creator in the days of thy youth.” She was particularly led in expression to another of her grandsons, earnestly desiring a blessing might rest upon him, recommending him to be sober-minded, and to shun the society of those whose influence would have a tendency to draw him aside into vice and immorality. Then addressing all present, added, “I want you, dear children, to keep the commandments, for they are a shining light; attend your meetings; be devout when assembled there; and look unto the Lord, who has enjoined that all should worship him.”

One day being much worse than usual, and apprehending her close drawing near, she desired to have the family collected; and after a time of solemn silence, expressed that she had long been striving to be prepared for an admittance into the heavenly mansion, although she had often stumbled and fallen short; but observed, “though the righteous fall seven times, yet they rise again.” She then remarked to her children, that a secret engagement and exercise had been the frequent companion of her mind for their advancement and growth in the truth; and called their attention to the necessity of a state of watchfulness, and



to keep the eye single to that principle of life and light in themselves which would be a sure director, and preserve them in all their goings.

In a short, affectionate address to two of her granddaughters, she advised them against the pursuit and love of this world's vanities, which are but fading enjoyments; that so by their example and stability they might prove a help and strength to their parents.

She encouraged a beloved grandson present, steadily to persevere in the path which leads to peace; reminding him, that if concerned to acknowledge the Lord in all his ways, he would know his steps to be ordered aright, and thus experience a journeying on towards the heavenly Canaan; saying, desires had often been raised in her heart that he might come to understand the truth of these things for himself.

Her mind appearing relieved, and being queried with if she felt willing to go and leave us; she replied, "O! yes, entirely willing,—I see nothing in my way; I have long been weary of this world of trouble."

She quietly departed this life on the 1st of the 6th month, 1822, in the eighty-first year of her age.—Being dead, she yet speaketh in the impressive language of conduct and example to us her survivors; "Follow me, as I have endeavoured to follow Christ." She was truly a cord to her children, labouring by the strength of her affection and the aspirations of her spirit, to gather them to that city whose walls are salvation, and into which doubtless her immortal soul hath centred.

---

S. M.

## SOME ACCOUNT

*Of the early life and religious exercises of INCREASE  
WOODWARD, as found among her papers.*

Her grandfather, Samuel Dennis, removed to America from Essex, Great Britain, and arrived at New York the 27th of 8th month, 1675—thence to Shrewsbury, New Jersey, where he settled. He afterwards sent home to England for a certificate, which is as follows,—

From the men's monthly meeting at Stansted, in Essex, the 29th of the 5th month, 1676.

“This is to satisfy all whom it may concern, that we whose names are hereunto subscribed, being of acquaintance of one Samuel Dennis, a bricklayer, who was an inhabitant of a town called Stansted, Mount Fitchel, in the county aforesaid, and who sent to us for a certificate according to the good order of truth. Inquiry hath been made about him, and finding no one that hath any thing against him, and to the best of our knowledge, he lived soberly amongst us, and so departed, leaving a good report behind him, as becometh truth: also, clear of marriage engagements to any one here in England, to the best of our knowledge.

From your loving friends and brethren in the truth.

Joseph Smyth, Ewin Morrell, Wm. Custer, John Custer, Benjamin Scott, Wm. Scott, Thomas Munch, John Mascall, John Brown, John Carebread, Anthony Penystone, John Salmon, Samuel Rooder.”

In the year 1680, he married Increase, only daughter of Richard and Abigail Lippincott, of Shrewsbury. By this connexion he had five children—

these, with their parents, became members of the Episcopal church, through the sophistry and influence of George Keith, who had abandoned the principles and Society of Friends, and resided for a time in their family. It is a melancholy reflection, that while he acted, as we have reason to believe, against conviction, he led away those who were really sincere, and himself became shipwrecked in the end, and too late lamented his unhappy condition.

Her father, Jacob Dennis, married Clemence Woodward, daughter of Anthony and Hannah Woodward, of Crosswicks, New Jersey. Her mother died when she was quite young. After her decease, the subject of this memoir, according to a previous arrangement, was placed in the family of her intimate friends, J. W. and wife, of the same religious profession, who took her as their adopted child. Of her early life she writes thus:

“While I was yet very young, the gracious Preserver of men wrought in me by his love, by his judgments and his mercies, in order to bring me to fear him and seek his favour; for at that time I greatly feared his wrath. When I look back and view the dealings of the Lord with me, it is cause of deep humility and thankfulness that he continued to follow me by his chastisements, for I was a great sinner, making covenants of amendment, and still breaking them. But when I was about sixteen years old, he was pleased in a great degree to manifest his goodness to me, and begat fervent desires in my heart to live the life of the righteous, giving me clearly to see that I must take up the cross,—depart from vanity and evil,—be sober and watchful, and deny myself

of those vain pastimes and pleasures in which I indulged with my thoughtless companions. But this seemed too great a trial, as I had none outwardly to look to for strength or help: so I turned away from the Divine requiring, intending to alter my way of life when I grew older. Oh! how foolish and unwise! How did I know that I should live to see another day; not considering that God might cut me off, and my portion be assigned with the workers of iniquity.

Yet the unslumbering Shepherd of Israel, who careth for his people and watcheth over them for good, left me not here; but after a few years brought my covenants to my remembrance with dread and fear, and prepared me by deep baptisms, to become as clay in the potter's hand; being introduced as into the awful state and condition of those who are sunk into the regions of death, and cut off from all hopes of mercy. Oh! the horror and black darkness which I was made at that time to feel! I cried out in my distress, Lord, deliver my soul, and I will follow thee. Being thus humbled, his power secretly wrought in me, enabling me to confess him openly before men. By the light which makes manifest, I now saw I must become joined to the Society of Friends, believing they were the true followers of Christ, without any mixture of men's traditions.

After this, God only knew my trials, temptations, and troubles in the wilderness; the enemy of man's happiness endeavouring to deceive and carry me away by presenting false lights instead of the true. These conflicts brought me to experience a being baptized with the fire that burneth as an oven, and I was cast as it were into the furnace to be tried and purified from the dregs of nature, that so the earthly part

might be dissolved and melted away as with fervent heat. It is thus that we pass through death to obtain the pure life of the Son of God manifest in the flesh, that we may no longer live unto ourselves, but unto him who sent his Son into the world to redeem through suffering a people to his praise, and to bear testimony to the excellency of the gospel. Oh! the resplendent beauty, light, and lustre which shines around the followers of Christ, who are the faithful children of the day, called and chosen to be a peculiar people. Truly it may be said, God is in the midst of them."

The following memorandums appear to have been written by her at different times during those close provings, and are expressive of the sorrows and exercises of her mind, as above alluded to.

4th mo. 1771. My spiritual habitation seems left unto me desolate. Wandering lonely and oppressed, oh! whither shall I go? If I return to my house, there is nought but confusion; if I go out to seek rest I find none. I knew not till now what a fallen lump of clay I am. How long, O Lord, must I stray! Hast thou brought me out of the land of Egypt, to perish in the wilderness? Beset on every side and left alone, I look for help, but find none. The enemy is permitted to enter within my doors, and exalt himself, whilst I sit as a captive, expecting death as the wages of my work. I know his wrath is great, and my weaknesses are manifold. My spirit would flee, but the flesh hinders me. When the Almighty lights his candle in our hearts, and kindles his consuming, refining fire, oh! how our sins are set in order before us! For until He, who is all-powerful,

arises, how greatly are we deceived! Boast not thyself then, O man, but take heed and fear, for God is strong and high above all gods.

---

8th month. O merciful Father, who respectest the cry of the humble, who hast compassion on them that are weary, and heavy laden with their sins, and who hast promised that those who ask shall receive, and those who seek shall find rest and peace,—grant, I pray thee, a renewal of thy favour to my weary soul, that longs for thee;—forgive mine iniquities, for they are many; and cast me not off, O merciful Judge of quick and dead, but look with an eye of pity and compassion on thy offending creature, whose face is turned Zion-ward. I look towards Jerusalem, and mourn for my native home, and for my Father's house. I long to enter into thy holy temple; but sin separates the soul from its pure and holy God.—Oh! that I were pardoned, and my sins forgiven, and that the Lord would be a light unto me.

---

O Lord, have mercy on one who labours and longs for thy righteousness; who groans to be clothed upon with that house from heaven, and who desires to be numbered with the heavenly host. Remove my sins far away; lead and guide me by thine arm of power through and over all my opposers.

---

O thou tender Father of the children of men, give me an earnest of thy favours; renew thy covenant of peace unto thy feeble handmaid, whose cries are unto thee, morning, noon and night. Clothe me with strength in battle; for mine enemies have set themselves in array against me. Enable me to stand, O Lord, for thy cause; strengthen and confirm me in

the way. Arise, dearest Father, and support my sinking faith. My prayers are unto thee; my hope is fixed on thy promise, that thou wilt come, and wilt not always tarry.

---

I seem driven as upon tumultuous waves and waters, where I can neither see nor find bottom; tossed as with a tempest through heights and depths; wearied with watchings, with cold and with hunger. I mourn while in the deeps, while covered with clouds and beset with discouragements, lest I shall never experience deliverance from the corruptions of fallen nature,—from that which brings death to the soul.—Darkness surrounds my fearful trembling heart. I long for a little rest from my anxious labour,—for a portion of the true bread and the living water to sustain my soul, for I am ready to perish by the way. I will patiently wait and see. Will the Lord quite forget? will he forsake? will he withdraw and leave me in my arduous travel towards his holy house?—He called me, and I set out with full purpose of heart to find him: but oh! the intricacies,—the windings of the path,—I cannot comprehend them! It is hard travelling; the sands are deep, and my feet are weary. How far off is the land of rest?

---

O Father, thou who didst beget in me a desire after thee,—thou who hast all power in heaven and in earth, and all strength and wisdom,—thou who hast formed all things to testify of thy wondrous works,—turn, oh! turn thine eye upon me, who am a very little one, a poor depending piece of dust, who waits and looks for thee. Oh! help me to continue striving after thee, for in thy sight shall no man living be justified by his own works.

---

I am as one travelling alone in a strange land, beset on every hand, and surrounded by danger: no food but husks, yet hungry and parched with thirst; I look around for the good Shepherd, the succourer of his sheep, the great preserver and gatherer of his wandering flock. I seek him at the midnight hour,—bewildered,—lost,—where ravenous beasts of prey surround my dreary path. Oh! my fearful case! My God preserve me. Once thou wast favourable, and filled me with comfortable hope,—I was allured into the wilderness. But now, far removed, thou forsakest me in the greatest straits. Thou hidest thy face, and I am troubled,—tossed to and fro upon the tempestuous ocean. O save my sinking bark.

How low I am sunk! Lord, I look unto thee though shut up in a strong prison house. In this world I find trouble, let me in thee find peace. Oh! scatter the cloud,—rend the vail that intercepts my view, and let one cheering, animating ray of light break through this awful gloom.

Purge me with hyssop, Lord,  
And so I clean shall be;  
Cleanse by thy searching word  
From all impurity.

Wash off my dark offence,  
And take away my sin,  
For I confess my crime, and see  
How great my guilt has been.

For thy own mercy's sake  
Thy workmanship regard,  
Compassion on a sinner take;  
Have mercy on me, Lord.



Search out the secret faults  
That lurk within this breast,  
And purge out all the dross  
That robs my soul of rest.

Work, Lord, and cleanse entire,  
Resigned, O may I be,  
To bear thy sevenfold fire  
Cast in and prov'd by thee.

Humble me in the dust,  
Vouchsafe my prayer to hear,  
And in thee let me trust,  
Bow'd down in reverend fear.

No where have I to flee  
But to thy mercy seat;  
O cast me not from thee,  
A suppliant at thy feet.

---

Now once more thy poor creature flees to thee for shelter, because the enemy is mighty to devour; as a roaring lion he has come up against me. He seems to say, Let us overpower her; let us take her captive, and bind her with chains and fetters that we have prepared; for she is weak and hath no helper. Her God has left her, her strength is gone. (Say they) "wherein dost thou trust? in whom dost thou confide? Dost thou, who art all pollution, even dare to look up and hope for mercy?" O Father, I acknowledge my transgressions, and my sins are ever before me; have mercy upon me, and pardon my numberless offences;—deliver me out of the horrible pit, and out of the miry clay. Strengthen thou me, and establish my goings in thy holy fear. I am poor and needy, and hidden as in the grave, when thy light is

withdrawn from mine eyes. Oh! remove this covering of clay, and set me in the land of the living, where I may praise thee. The dead cannot praise thee, nor lift up their voice to acknowledge thy power; therefore, O Lord, quicken me by thy strength, where-with thou art able to subdue all things as it pleaseth thee, and lead, guide, and keep me forever.

Again is my soul engaged before thee, O Lord. I will pour forth my troubles in never-ceasing cries and prayers to thee, the God of my life, the only God I seek to worship while here, and hereafter. Oh! come quickly, make haste to help me, for I am encompassed with deep distress. My soul cries aloud unto thee, with my head bowed down to the dust in a deep sense of my wretchedness and want. To thee I look, who sits above enthroned in light unapproachable to mortal beings. O Lord, arise and fight my battles, for a numberless host is risen against me.—Discomfit and scatter them by thy power, and stand thou for my right and my cause. Behold how they have arrayed themselves; help me, for I have none to flee to but thee. I cry out of the deep waters, where the waves flow over my head. My feet are sunk in the miry clay; I am weary and heavy laden. O Lord, undertake for me, and be to me a shelter and a hiding place from the face of mine enemies.

Amidst the multiplicity of worldly cares and tumults, O my God, preserve and direct me in the way I should go. Keep me in the day of battle as under the hollow of thy hand. Redeem and save the longing soul that seeks thee daily and desires to partake of thy favours, for I know that thou art good and merciful. In the darkness of the midnight hour when

all is at rest around me, my prayers are unto thee, thou great Preserver of men. Oh! cleanse thou me; be with me, and forsake me not. Thou hast said, "In the world ye shall have trouble; but in me peace." It is even so; for without thy glorious light

I cannot safely go, or safely stay,  
But fears and doubts perplex my gloomy way.

---

Let not mine enemy triumph over me. Be thou my hiding place, my rock of defence, to flee unto, till these raging storms subside. Thou knowest I have need of thy aid; thou seest my trials and struggles, and the many difficulties under which I labour. Thou triest me for some wise and good end, known only to thyself. Well, dearest Lord, purge me with hyssop and I shall be clean; purify me seven times, if it seem good to thee, only preserve me through them all—be with me through the fire and through the water. O thou just Judge of quick and dead, thy judgments are just; it is meet that I should thus suffer. Blessed be the Lord that chastens me; but, Oh! in the hour of judgment, remember mercy, and receive a sinful creature that flies to thee for safety and protection.

---

Again, O God of all power in heaven and in earth, is my soul bowed before thee, begging thy mercy and protecting care to keep me steadfast in a firm dependence on thee, the Rock of ages, which no storms can shake, nor tempests overthrow. I desire to worship thee, and not put my trust in any other.

The Lord is merciful and slow to anger; he compassionates a sinful race; and even on me who have gone astray, and am prone to evil, he hath had mercy; not for any good that is in me, nay verily. It

was thou alone, O gracious Father, that called me from the earth; thou leddest me through the waters and through the wilderness, and thine own arm hath brought salvation—therefore no flesh can boast. Oh! continue to save me by thy power, and support me by thy strength; wash thoroughly my defiled garments, that I may dwell near thy holy habitation. I love thy purity, and seek a nearer acquaintance with thy love. Into thy hands I commit my spirit; I will trust in thy word. Oh! keep me humble and low before thee, and though thou tarry, I will wait for thee.

---

Gracious Father, I have cried unto thee, and thou hast inclined thine ear and heard me in my distress. Thou hast, in thy mercy and goodness, filled my soul with a comfortable hope. Oh! be pleased to sustain my weak, unstable mind, and be thou to me a place of refuge to flee unto in seasons of trial and difficulty. I greatly desired thee in the night of my distress, when thick darkness surrounded me; and when mine enemies pursued me, and said, God hath forsaken her; then was my prayer unto thee and not unto man.—Thou wast a God nigh at hand, hearing prayer, and not a God afar off. And still my cries are, day and night, unto thee, the Father and Fountain whence all good cometh, that thou wilt establish and build me up in the most holy faith. Thou knowest, O God, my Saviour, that I seek thee oftener than the morning: uphold me by thy power, vanquish and subdue mine enemies, that so, O Father, I may praise thee for thy goodness forever and ever.

---

Blessed be the Lord; his mercy is over all his works. A glorious prospect is set open before me;

one after which my desires are fervent, and my heart earnest to reach. Lord, lead on: though the way is through baptism and through death, thy arm is sufficient to sustain me. Thou canst sever the precious from the vile, and snatch me as a brand from the burning. Though evil beasts have been ready to devour me on the way, thou hast been merciful, and hast delivered; thine arm hath rescued from the lion's jaws. Oh! may a deep sense of gratitude clothe my spirit! and Oh! mayest thou continue thy saving grace, and let nothing ever pluck me out of thy hand.

---

How can I be silent? This is a day of favour and exaltation;—a day of light and strength;—a day of peace and consolation. And yet, while I enjoy a heavenly communion of spirit, I feel a secret travail and watch to guard against the enemy who would fain intercept the glorious prospect opened before me. Oh! my God, in thee will I trust until thou bring forth judgment unto perfect victory.

---

Take courage, my soul, behold thy King cometh to reign in the earth, and to subdue his enemies before him. Strengthen me to put my whole trust in thee, O my God, the supporter and succourer of thy little ones who cry to thee for sustenance, and are not content with husks, the dry and barren food of worldly vanities.

---

What shall I render unto thee, O Lord, for all thy benefits and great kindness towards me? who hast redeemed my life from the grave, and my soul from the jaws of the devourer. I cried unto the Lord with my whole heart, and he inclined his ear, and heard me out of his holy hill.

---

O Lord, thou art my God. I will exalt and praise thy name, for thou only art worthy of all praise.— Oh! uphold, strengthen and sustain me; be thou my rock, my fortress and my high tower; make me wholly free from all sin, that I may sing on Zion's mountain that thou art my Redeemer. Surely I will wait upon God, for from him cometh my salvation. Be thou exalted above all the earth, and let thy power be known amongst the children of men, causing them to acknowledge that thou art God alone.

---

When God, in his infinite wisdom, goodness and mercy, awakens and calls mankind out of sin, and the bonds of darkness and iniquity, to an earnest pursuit after eternal felicity,—then it is that the dragon exerts his strength and power to destroy the holy birth begotten of God in the soul, which, through grace, promises to be an heir of the kingdom. Of a truth I have known this declaration of the evangelist confirmed in myself, “There was war in heaven: Michael and his angels fought against the dragon; and the dragon fought, and his angels, and prevailed not; neither was their place found any more in heaven.”

---

Oh! the mystery of the power of God, working out man's redemption from the fall! The scriptures are sealed as with seven seals, until the Lion of the tribe of Judah, Christ himself, clearly shows unto man, by his spirit and all-powerful word, the things that are written therein. Then is understood by deep experience, that “the holy city, new Jerusalem, hath no need of the sun, neither of the moon, for the glory of God enlightens it, and the Lamb is the light thereof.” The redeemed soul is born anew, and made

willing faithfully to follow the Lamb whithersoever he leads, being baptized with the one saving baptism, which is compared to fire, whose nature is to consume and purify. Thus the righteous are tried in the fire, and acceptable men in the furnace of adversity.

---

God knows his own children, and they know him, and are not deceived:—but he is hid to them who walk not in the light of Christ; who choose death rather than life, for the sake of a few fleeting enjoyments which must soon pass away, leaving behind the bitter reflection, that they once had an offer of salvation but would not accept it, preferring the gratifications and pleasures of sense to the pure love of God. But how happy are they who deny themselves, take up their daily cross, and follow on, even though they suffer persecution and the loss of all things, that they may win Christ. These know a partaking of that peace which the world cannot give neither take away.

---

On account of the change in my religious principles, I received the following communication from my father.

Shrewsbury, December 30th, 1771.

My dear child,—Lately I saw a letter you wrote to your sister Hannah, by which I find you have indulged yourself in a serious way of thinking and sedateness of mind, more than is common to persons of your years; which temper, if not kept within proper bounds and well regulated, may lead you into many fatal errors and mistakes. Your father's advice and assistance may be of advantage to you, in

travelling such an intricate road; he having gone the same path before you these many years, and almost arrived at his temporary journey's end. I know not but this temper of yours may be hereditary; for, by the time I was ten or a dozen years old, I had an unextinguishable thirst after knowledge and the truth of things, and read all authors I could lay my hands on. About this time the contest among the Quakers,—George Keith and his friends on one side, and the rest of the Quakers on the other,—ran very high. I heard abundance of it, and read their books on both sides, and compared them one with the other, and with the scriptures: so that by the time I was twenty years old, I was master of that subject as well as most men. And ever since, through all parts of my life, both in conversation and books, I have been searching for and finding out the truth, and how to make my calling and election sure.

We do not find, from Adam to Moses, that there was any way to communicate one man's thoughts to another but by word of mouth; writing not being known. Although every man was born with reason, the characteristic of man which is called the image of God, and, being diligently attended to, was sufficient to deter them from idolatry; yet, in about sixteen hundred years, the whole earth was corrupt and full of violence, so that almighty God destroyed the whole earth, except one family. But Adam was living above half that time, and Methusalem died only the year before the flood. Yet almighty God, out of his exceeding love to man, revealed his will to several before the flood,—to Noah,—and in a particular manner afterward to Abraham, with whom



he made a covenant to continue forever; and that the same might be held in remembrance, it was marked in their flesh, that it might be continually before their eyes. Yet by this time, though Noah lived till Abraham's time, and Shem who saw the flood, lived till about the time Isaac was married, the world was strangely overrun with wickedness and idolatry.

But when God brought the children of Israel out of Egypt by the hands of Moses and Aaron, he in a more wonderful and miraculous manner revealed and declared himself before the eyes of millions, and wrote them a law with his own finger, which was laid up in the ark from this time to the captivity of the Jews; and some time after, God of his infinite mercy to frail man, kept up a constant succession of prophets and messengers, which he sent to his chosen people to admonish and threaten, and to put them in mind of their duty. But, for all this merciful love and care of their Creator toward them, the whole nation was several times almost overwhelmed in idolatry and wickedness.

All this while the other nations of the earth lay stupified in idolatry and all manner of wickedness, worshipping the host of heaven and inanimate things; yet all were born with reason and the general illumination of mankind, which, as before observed, if duly listened to, would have kept them from these great sins.

About four or five hundred years after the close of the last period, learning, writing, and travelling both by sea and land, were so improved that they were in as great perfection as they are at present in those countries. At which time, our good and mer-

ciful God sent his only begotten son, of the seed of David according to the flesh, down amongst the children of men, as his last and greatest dispensation; that by his example and precepts he might reform the world, and leave the greatest sinners without excuse: the history of whose life, death, resurrection, divine laws and precepts, with the old testament, are all committed to writing by the same authority that sent him into the world, and are enjoined to be daily read, observed and followed; and are the certain standard and rule of faith and manners, by all those that call themselves christians, for above seventeen hundred years; and are of as great force and authority, as if they were every day repeated to us in thunder out of heaven. Which books have been translated into all languages where christianity is professed; and in spite of the devil and his angels, remain sure and agreeing one with the other to this day.

Now we may observe that the reason and light which every man is born with, and not assisted with God's holy spirit, without a written law and men set apart on purpose daily to instruct them in it,—have run into idolatry, which is the foundation of all other sins. But when writing came into use, though very uncommon from Moses to the captivity, they did not fall into it so easily as before; and after the captivity, when writing began to be common, they hardly fell into it at all, to our Saviour's time.

And when our blessed Saviour departed to his Father, he ordered his disciples (who were to order others) to preach the gospel to all the world (which, by the way, if that which was born with every man was sufficient, there had been no need of) which they

did so effectually that the utmost parts of the then known earth had heard the sound thereof before the death of all his disciples. And wherever they were, they left copies of the before-mentioned sealed oracles of God, and promised to be with them to the end of the world. Accordingly, in all parts where christianity is professed, they are constantly read, adhered to and believed in, and thereby satan's strongest holds are overturned; that is, ignorance and idolatry, they being almost rooted out where christianity prevails.

There is another observation may easily be made, that wherever God Almighty revealed himself to man in an audible and visible manner, he accompanied it with such signs and wonders that the devil or man could not counterfeit: thereby to testify that it was an Almighty Power that appeared to, and required such things to be performed by them, which he commanded them to do.

You tell your sister in said letter, that you have changed your principles, and joined yourself to the simple, despised people, the Friends; by which I understand the Quakers, and shall address myself to you accordingly. By which means you have espoused, and are chargeable with all the errors of those people, both in faith and practice.

You, by your parents in your infancy, was dedicated unto, and entered into covenants with God, and was baptized into or in the name of the Father, Son, and Holy Ghost, and was to continue Christ's faithful soldier and servant to your life's end; (your faith or principle in him being briefly comprised in the apostle's creed) and to obey his commandments as they are declared unto us in the above-mentioned written, revealed words of God, in the Old and New

Testaments. That your parents had authority so to do, I shall say more on hereafter; but I cant help repeating, *This faith*, or principle, you have changed from!

The first Quakers that ever were heard of in the world, as a society, arose in the north of England in the year 1650, 51. For proof of which, see Edward Burrough's Epistle to George Fox's Great Mystery, a book in folio; which book I have seen in Crosswicks; and, by some phrases in your letter, you have also.

You will find when you read the Holy Scriptures, that our blessed Saviour, Jesus Christ, was born, bred up, eat and drank, and lived as other men do in all respects, sin excepted, all the days of his life, and is often called the son of man, and was crucified for us that bitter death without the gates of Jerusalem. All this was outward, palpable and visible.

George Fox, the founder of the society or people you have lately joined with, says expressly in said book abovementioned, which I have read, "Now if there be any other Christ than he that is crucified within, he is the false Christ: the devils and reprobates may make a talk of him without." In the same book he tells one of his opponents C. W. "The devil was in thee. Thou sayest thou art saved by Christ without thee, and so hast recorded thyself to be a reprobate." All christians, in George Fox's time, before and since, daily experiencing the blessed effects of his holy Spirit, and praying for the indwelling thereof in their hearts.

My dear child, stop a little and consider. It is impossible that both these above positions can be true: one must be false; the Holy Scriptures must

be wrong,—or George Fox and the other Quakers that are looked upon as sons of God, are: for the Holy Scriptures tell us he was crucified without the gates of Jerusalem, on mount Calvary, taken down from the cross and buried; and which if it were only within men, cannot possibly be so.

The beloved disciple tells us not to believe every spirit, but to try them. How shall we try them? By themselves? Must I try the light or spirit in my heart, by itself? ask it whether it be a true light or spirit, or not? It says it is. So does every false spirit say.—Then I must not take its word, but I must try it. I demand how I must try it. Therefore it must be by something else than its own dictates; which is the Holy Scriptures,—a certain rule to walk by! being plain directions in writing, asserted by the Holy Spirit of God, which will not be wanting if faithfully prayed for.

Now by this unerring rule, let us try the above doctrine of George Fox. St. John saith, “Every spirit that confesseth not that Jesus Christ is come in the flesh, is not of God.” It is manifest that if there is no other Christ but he that is crucified within, he never could come in the flesh, and be crucified without the gates of Jerusalem; and that was once for all. I am loath to tell you what spirit the apostle saith it is, because my beloved daughter says she has joined herself with that people who believe G. Fox to be inspired by God.

Our blessed Saviour, the evening before he was betrayed, after supper took bread, blessed and brake it, and gave also to his disciples; and likewise the cup; and bid them eat and drink that he gave them, saying, This do in remembrance of me. St. Paul,

who was not present, tells the Corinthians near twenty years after Christ's ascension, that by a special revelation it was revealed to him, how Christ, our blessed and (as I may say) dying Lord instituted it in the same manner, as the disciples had done. This was outward bread and wine. This the Friends you have joined with, never do; and some of the first writers and setters up of Quakerism have vilified, in such a manner that I will not grate your ears with it.

When God made his covenant with Abraham (or promise, as it is frequently called in the old and new Testament) he enjoined him that every male child at eight days old, should have the said token or promise marked in his flesh: which covenant was everlasting; it made God one of the parties, and the child the other. St. Peter, in his first sermon to the Jews on the day of Pentecost (or Whitsunday) when they with great concern asked him what they should do,—told them they should repent and be baptized; for the promise was to them and their children. And St. Paul, in his epistle to the Galatians, tells them that they that are of faith, or believing in Christ, the same are the children of Abraham; and as many as are baptized into Christ have put on Christ; and if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise. It is plain by these scriptures, that infants should be entered into covenant with God by baptism. Now, if we bring the spirit that actuates the Quakers to be tried by those oracles of God, we shall find they are not conformable thereto; for they practice it not, but scoff and flout at it.

The Friends to whom you have joined yourself, suffer the women to teach and preach in their places of public worship; which is a religion of heathenism;

the devil's chief oracle at Delphos being officiated by women-priestesses. Now, if we try this spirit by the abovesaid oracles of God, we there shall find reiterated commands and express orders to the contrary, and a reason given why. One or the other must be wrong. Consider, my dear child, from whence such a spirit must proceed that emboldens a woman, in the face of God and man, to contemn and trample under foot the positive command of the tremendous Lord of heaven and earth. Read the first chapter to the Galatians.

I know very well that the Quakers interpret and construe the holy scripture, relating to the abovesaid articles, in an inward sense: but, blessed be God, he hath left us an infallible rule to determine the sense of those controverted texts by. For he, by the mouth of his prophet Jeremiah, in the sixth chapter, saith, "Thus saith the Lord; stand ye in the ways and see, and ask for the old paths, where is the good way and walk therein, and ye shall find rest to your souls. But they said, we will not walk therein." Our Saviour saith, the gates of hell should not prevail against his church; and that he would be with them to the end of the world. Now, in obedience to this command, inquire for the old paths, and the good way; and thou wilt find that for more than seventeen hundred years after Christ, he had a visible christian church in Europe, in Asia and Africa,—and that in all those parts the holy Scripture was and is their rule and standard, as to their faith and manners. They made use of material bread and wine in the Lord's supper;—suffered no women to preach in churches, &c. This is made good by authentic records, besides the unerring word of our blessed Saviour. We upon search find this to

be the old christian path, and the good way; and if you walk therein, God has promised that you shall find rest for your soul. O my dear child, for God's sake and your precious soul's sake, answer not as the rebellious Jews did, *that you will not walk therein*. This is a material point, and requires your most serious attention; for there never was a gathered society, or set of people that held the tenets the Quakers do, since our blessed Saviour's time, heard of in the world before the year 1650. So that it is come to this, That if there was such a visible church upon earth, the Quakers are in a wrong way, and a spirit not from God is within and actuates them.

When the Quakers rose in the aforesaid year, before education or interest bore sway, their meetings were attended with an extraordinary and remarkable power, which shook and convulsed their bodies; in-somuch that even little children and strangers going into their meetings out of curiosity, were seized with it, and came out Quakers. Robert Barclay says in his Apology, he was seized with it in one of their silent meetings, and in part convinced by it. This power, or spirit, or life, or seed, I charge you strictly to examine, and, as you tender the salvation of your immortal soul, to try whether it be of God, or of satan transformed into an angel of light. If it will stand the test when tried by the rules I have given you above, it is of God; otherwise reject it immediately.

This power, life, seed, manifestation, light within, or Christ within, &c. (for by their primitive writers all these names seem to be synonymous) they say every man that is born into the world hath; and, if truly followed, is sufficient of itself, without any thing else, to insure his happiness, and to guide him into



all truth. Now, when this is carefully and thoroughly searched into, it is nothing more than the reason and natural light which Christ enlightens every man with that comes into the world (not Christ himself:) which light is fallible, and wants helps; and these helps are chiefly the assistance of the holy spirit of God, and the revealed will of God written in the old and new Testament. For, in the times before that was committed to writing, it appears how soon the general defection into idolatry was: and it is undoubtedly true, that if the revealed written will of God was totally disregarded by men, in a few centuries mankind in general would be heathens and idolaters again; for then there would be nothing to control or try it by. The deists (or free-thinkers) openly and aboveboard do it; believing in God, but denying any revealed religion. The Quakers (I mean their first settlers up) depreciated those sacred oracles, setting their own writings or speakings above them, and not to be determined by them: which I have read myself in their books.

So that what the Friends or Quakers call the *light within*, the *power*, or *seed*, &c. the deists call reason; and it is one and the same thing, and not to be by them controled or tried by the scriptures. The chief tendency of Robert Barclay's Apology, (though I charitably believe it was not wrote with that view) will terminate in the same thing; and is gloried in by the Quakers as an excellent piece to support their cause.

What authority for their tenets but their own bare word and say so, did Fox, Burrough, Howgill, Hubberthorn, Fisher, &c. and those the first settlers up of Quakerism, produce, that God sent them. They

wrought no miracles to testify it: nay; if they had, christians are commanded not to give heed to them contrary to those oracles of God, the scriptures; which apparently some of those tenets are.

Our Saviour told the Jews to search the scriptures (there being then none but the old Testament) for they testified of him; and says that if his Father send any in his name, that is, according to the scriptures, him ye will not receive; but if any come in his own name, him will ye receive: and he points as it were with his finger at those times. "Let no man deceive you, saith he, for many false christs shall arise, and deceive many; and if it were possible, deceive the very elect. If they say, lo! he is here, or there,—in the desert, or secret chamber, go not forth; believe it not, saith he, I have told you before."

Thus, my dear child, I have given you some of my advice, experience and assistance, to know and discern good spirits from bad; which they will assuredly do, if assisted by God's Holy Spirit, which will not be wanting, if you faithfully and daily pray for it. I dare say there is not one of the Friends in a thousand in these parts that has taken the pains I have, to find out the truth; but they follow their leaders, as the Israelites did Absalom. I have a great deal to say to you, but I forbear till I see you, or hear from you. I think you are something blame worthy, in not imparting to me that you were tempted to change your principles, or faith, that I might have assisted you sooner, and examined whether your reasons were sufficient to authorize you so to do. God of his infinite mercy grant that what I have wrote may be of service to you. God be thanked, your relations are all in health, and would be glad to see you

here. You must not expect to see me at Crosswicks, for I am eighty-one years old, but hearty: God be praised. My love to Betsy and her husband,—to yours, your father, and all other my relations. I am, my dear child and beloved daughter, your loving father,

JACOB DENNIS.

In answer to my father's letter, I wrote thus:

Upper Freehold, 2nd of 4th month, 1772.

Dear father,—Christ saith, “blessed is he who shall not be offended in me;” and “woe to that man by whom offences shall come,” who is in any wise the cause of a brother's stumbling. Such, I believe, was George Keith, one among the many who were enemies to the cross of Christ. It is afflicting to consider how the adversary prevailed in some of the first embracers of the blessed Truth, causing them to depart from the knowledge they had once received; and, by spreading false reports concerning the good land, were a means thereby of putting a stumbling-block in their brother's way to Zion; and, by misrepresenting our principles, endeavoured to darken and suppress the growth of the gospel in the earth. But, blessed be the Author of our redemption, the great Shepherd of Israel, who is manifesting his power in upholding his people, and plucking them from the jaws of the devourer. For it is evident, if the God in whose hands are all the kingdoms of the earth, had not been on our side, we should soon have been swept away by the torrent of opposition and persecution that fell upon us. Thou mayst see, my dear father, that I include myself in the number of those tribulated ones; having in my measure tasted

a little with them of the enemy's wrath. But God is great and powerful, and his might is known amongst us. 'Tis he alone that leadeth Joseph like a flock, and is the supporter of his hidden ones: for the knowledge of his kingdom is hid from the wise and prudent, that are so in their own eyes, and is graciously revealed unto babes, who sincerely cry to God alone for true nourishment. His ear is ever open to the cry of the poor and destitute, and he will give them the knowledge of his ways: for we "have an unction from the Holy One," so that we may know him that is true.

-We do not deny the scriptures having been written by inspired men, as they were moved by the Holy Ghost; but we believe they are not the living, essential Word; for we read, "In the beginning was the Word, and the Word was with God, and the Word was God." Again, the scripture saith, "The Word of God is quick and powerful, sharp, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart." It is likewise said, the letter kills, but it is the spirit that quickens. Again, "The Word is nigh thee, even in thy mouth, and in thy heart." We believe that none but those who experience the same Divine teaching, can understand the true intent and purpose of God, through the scriptures. For how can we in our dark, fallen nature, without the quickening spirit that separates between the good and the vile in us,—unclothes the old man of his deeds, and prepares and redeems by his power, so that the dark vail may be done away; and thus we, being made children of the light, be-

come capable of discerning the mysteries of the true Word. How can I sufficiently express the goodness of Almighty Wisdom, who of his free mercy hath given me to see, in a small measure, through the dead letter of the law!

We do not deny Christ come in the flesh, his birth, life, crucifixion and ascension,—neither did George Fox nor any that ever truly and experimentally knew Christ within them, the hope of glory.—He came a light into the world, to call men from darkness into the light of life. “In him was life, and the life was the light of men.” He told his disciples it was expedient for them that he should go away, in order that the Comforter might come, even *the spirit of Truth*: and that when he, the spirit of Truth, is come, he will guide you into all truth. Observe, when he was gone from the earth, he was to send this spirit: I ask, must it not be into their hearts, by faith? And he says thus: “I in them, and thou in me, that they may be made perfect in one.” Again, “when he (the spirit of Truth) is come, he will reprove the world of sin,” &c. How is it to reprove, unless it is within? “O righteous Father, the world hath not known thee; but I have known thee,” said Jesus; “and these have known that thou hast sent me.” Is the hand of Almighty Power shortened, that it cannot save now as it did then? and is not God unchangeable, the same yesterday, to-day, and forever?

Dear father, do read carefully the 14th, 15th, 16th and 17th chapters of John, and see how often there, as well as in many other places in the scriptures, he speaks of dwelling in them, and that he will be with them as they abide in him. In the first chapter of John, it is declared, “the Word was God. In him

was life, and the life was the light of men." This light is his gift or manifestation which is given to every man to profit withal; then how can we call it a natural light, and fallible, and wanting helps. The apostle says, by nature we are all children of wrath, and of ourselves are nothing, unless the Spirit help our infirmities. I may almost say from thy expressions, that thou disbelieves Christ come in the flesh, or his dwelling in our fleshly tabernacles; for is it not written, "Ye are the temples of the Holy Ghost." And again, "Know ye not your own selves, how that Christ is in you, except ye be reprobates." God is a spirit; and he seeketh spiritual worshippers. If we deny the Spirit to enlighten man, and to be an infallible guide, we ought to be careful of putting constructions, lest we add to or diminish from the holy scriptures. Thou tellest me to read them, and pray to be enlightened: I will ask thee, how shall I pray? how can I pray? where shall I find ability to do it? how shall I be sensible of my wants, till that Light which lightens every man that comes into the world, discovers to me my impotency and uncleanness, and shows me what I stand in need of?

I well remember when I was about nine or ten years old, these words ran through my mind, "Strait is the gate, and narrow is the way that leads to life, and few there be that find it; but broad is the way that leads to destruction, and many go in thereat." I was filled with fear and great distress, until my life became burdensome, lest I should go in the road to destruction. Then an inspeaking voice said to me, Pray to God to preserve thee. I tried to pray; I laboured but I could find no ease (being mixed with self-will) till I was taught to wait God's time, who

enabled me in the true spirit of supplication, vocally to address my petitions to him, according to his will. Oh! my dear father, that I had been faithful to what I then knew, and have known all my life since!— But I rebelled against his goodness and mercy, and turned from his light in my heart, which showed me my sins, and called me out of them.

About two years ago, an awakensng alarm was sounded thus: “I would thou wert cold or hot; but since thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth.” This roused me out of my carnal ease and security, and I resolved to seek till I found my God and Saviour. I sought him earnestly in solitude, in retirement and in prayer. I gave myself to searching, and inquiring by books which belonged to thy society of people, and applied myself to seek diligently for that good and acceptable thing which my soul hungered after.— Much I could say concerning my inward exercises alone; for I had none of the Friends’ books, nor company of such as truly followed Christ in the regeneration. But my inward exercises continued until God, by his mysterious power and working in me, taught me to cease from my own works, and to be still and silent before him. In that day of anxiety and trial, this language was clearly made known to me: Be still; and thou shalt see the salvation of God. Thus, in his own time his will was made known, power was given me to obey, and I received strength to bear the cross and follow him. None knew my exercises but the Lord alone. So I conferred not with flesh and blood; nor did I follow any leader, save Jesus Christ, who was a father to the destitute, and a supporter to my weak and tried mind.

This shows, my dear father, that we are not saved by Christ without us, but by Christ within; or his spirit, which is one. I stand as a monument to testify that an outward belief alone will not do for us: we must know his refining fire within us to burn up the dross, and to purge out the old leaven of malice and wickedness; until Christ become all in all to us. All shadows, signs, laws and figures which point to him, must give way and cease, when the true substance comes; for then we are the heirs according to promise. It was by faith Abraham was justified, before the works of the law. Now look at this figure: Abraham had two sons, one by a bond-woman, the other by a free. The bond-woman's son was born after the flesh, but the son of the free-woman was by promise. And observe, he that was born after the flesh always persecuted him that was born after the spirit. But the bond-woman and her son are to be cast out; and not to be heirs with the free. "So then we are not children of the bond-woman, but of the free." "For we through the spirit wait for the hope of righteousness by faith." For we are not justified by the works of outward ordinances, or signs, or laws, but by the hearing of faith. For Christ hath blotted "out the hand-writing of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross." Wherefore, since we are dead with Christ from the rudiments of the world, why, as though living in the world, are we subject to ordinances? And praises are due to him who hath led us out of the dark bondage of these things, into his marvellous light and freedom: therefore we "touch not, taste not, handle not." Outward baptism is a figure. Read the 11th



and 12th verses of the second chapter to the Colossians, and it will answer thee concerning circumcision. The baptism of infants is no where commanded in the scriptures; the Lord's supper is likewise a sign.

My dear father, did not the evangelists foretell a departure from the true faith, and say that antichrist was then come. They could say, they went out from us, and their works made them manifest. The apostle, writing to the Thessalonians, tells them not to be troubled, as that the day of Christ was at hand; "for that day shall not come," said he, "except there come a falling away first," that the son of perdition might be manifested, who opposeth and exalteth himself above all that is called God. "For," said Paul, "the mystery of iniquity doth already work; only he who now letteth, will let, until he be taken out of the way. And then shall that wicked be revealed; whom the Lord shall consume with the spirit of his mouth, and destroy with the brightness of his coming."

Thou represents us as unbelievers, or antichrist; but it is not so. Our religion was established by Christ himself more than seventeen hundred years ago. And the Lord by his illuminating spirit hath enlightened the hearts of many in these latter days, giving them to discover this mystery Babylon, that is to be destroyed; whose coming was after the working of satan, with power and signs and lying wonders. The true church hath been hid; as it was said, the woman fled into the wilderness, as a visible, gathered, spiritual society, and lay in oblivion, as to the world's view, until the year 1654. And as God was pleased to withdraw his undefiled church from the

world, and world's view, into the wilderness, to be for a time hid, until he in his wisdom saw fit to bring her forth again; so we read that John the divine saw another angel fly in the midst of heaven, having the everlasting gospel to preach to them that dwell on the earth, and to every nation, kindred, tongue, and people. And since God in his great wisdom hath seen fit to revive his ancient church from the long dark night of apostacy, and impower vessels chosen and faithful, to preach and spread the gospel again in the earth,—may not he, the great Potter, form what vessels he pleases and send them forth? Joel foretold that in the last days sons and daughters should prophesy, and upon servants and handmaids God would pour out of his spirit, and they should prophesy.—Philip had four daughters, prophetesses. There were also many honourable women we read of, who received the Truth; shall we then say to the Maker, what doest thou? And if we certainly know that we are the called, according to his purpose and will, and sensibly experience the new birth, wherein we are regenerated and born anew by the effectual working of his power (whether in man or woman) what are we that we can withstand God? If we believe him come in the hearts of his saints, and knocking at the door of every man's heart to be received, how can we be saved by him, if we deny him?

O my dear father, be not deceived, for God will not be mocked. If we sow to the flesh, we shall reap corruption; but if we sow to the spirit, we shall reap life everlasting. I may say the goodness of God is great, who hath called and gathered a people, and he hath enlightened me also with them, and given me (in a measure) an undoubted confidence in him;

wherein I can stand in the day of battle, when the floods of opposition and reproach strive to overwhelm. May the everlasting Prince of peace, who came to set the prisoners free from the prison-house,—to open the blind eyes, and unstop the deaf ears,—cause us to see his wonders, to understand his mysteries, and make the lame and halt who cannot walk in the way of his commandments, to leap and rejoice before him.

I have given thee, my father, as far as I am capable, my reasons for changing my principles, or faith (as thee calls it) and I am fully convinced beyond doubt concerning my change, that it is the Lord's doing, and it is marvellous in my eyes. Therefore, my dear father, I leave thee and my dear brothers and sisters in the disposal and providence of a merciful Creator.

INCREASE WOODWARD.

---

*Notes on attending the Yearly Meeting in  
Philadelphia, 9th month, 1790.*

Left home and went to Burlington; but the boat not going till late, a Friend offered me his place in a wagon, with Benjamin Linton and wife, which I accepted; and we lodged at Thomas Lippincott's, eight miles from the city. Next morning got to Philadelphia and attended the select meeting at ten o'clock, and four in the afternoon; in which many weighty testimonies were borne, and the deficiencies pointed out which have crept in amongst ministers and elders and Friends of the foremost rank: remarks were also made concerning their children's running after the fashions of this degenerate age, to the shame of our christian society, and the reproach cast on the blessed Truth. Mary Ridgway, from Ireland, was

there and said she had been exercised for days, weeks and months, on account of a worldly spirit's having gained ascendancy among us, by our not keeping in the lowliness of true christian humility.

On first-day, I attended two meetings; in the morning at Fourth street with Rebekah Wright; and the same in the afternoon with Elizabeth Kerlin, who had a little to communicate at a Friend's house previously, in weakness and fear. A Friend from Evesham bore a solid, affecting testimony; putting us in mind of the rod of the Almighty in time past, in order to humble us; as also his threatening voice in spreading an unknown disorder so universally over the land: so that if it had increased, and his judgments had not been mixed with mercy, where had we been ere now! And even at this time the voice of mortality calleth loudly in demonstrative language, to turn unto God, lest heavier judgments fall upon us. John Simpson rose with these words: "In the latter days, saith the Lord, there will arise false christs and false prophets, who will deceive many;" which he saw had come to pass and been verified in these days. It was a solemn meeting.

After an affectionate testimony from Ann Gaunt, business opened at ten o'clock on second-day morning. The representatives were called, to whom Rebecca Jones gave a suitable and striking caution. In the afternoon the clerk proceeded to read the queries and answers. Lydia Starr rose, and said, "How is the gold become dim, and the fine gold changed, till it has become like the potter's earthen vessels!"—Jane Watson continued on the same subject; and Rebecca Jones remarked that for want of faithfulness, what dwarfishness appeared among the professors of

the blessed Truth; so that some might be ranked with the fearful and unbelieving, whose portion they were reminded of. Alice Needham, a New England friend, in a plain manner, reproved the people for their pride, and particularly the youth for launching into the fashions and customs of the world; so that they are not known from others. All the answers to the first query, complained of drowsiness and the neglect of attending week-day meetings; which brought a deep concern on the minds of Friends, and some weighty testimonies thereon were delivered to the meeting.

On third-day, the clerk proceeded to read the Epistles, and it was advised to keep a record of them, and copies of those sent and received, in a book for that purpose. For want of faithfulness, Oh! how dimness and weakness prevail amongst us! May I improve by the many opportunities allowed me, and learn to keep closer to that which first called me out of darkness and Egyptian bondage.

In the select meeting adjourned to fourth-day morning, Jane Watson proposed to Philadelphia Friends, a remedy for the complaints of small and heavy meetings on first-day afternoons,—instead of three in a day, to hold but two; which met with approbation. In the afternoon sitting, men Friends brought in a number of testimonies concerning deceased Friends, Thomas Ross, Hannah Churchman and many others; the reading of which put me in mind of our neglect concerning Joshua and Hannah Gibbs and Mary Stevenson. Many Friends were exercised on account of the deviations among us, and particularly the neglect of reading the scriptures.

Fifth-day, meetings for worship in the morning,

but I was so unwell I could not attend. In the afternoon, Rebecca Jones, Mary Ridgway, Jane Watson and others, opened divers weighty subjects for the consideration of Friends, towards a remedy for the weaknesses that prevail among us as a christian society;—which seemed to meet with universal approbation, and were directed to be handed down to the smaller meetings. Oh! that we were more faithful! How our lights would shine, and throw the lustre of the glorious gospel around our neighbourhoods! But the Lord is at work; may he support his cause through all opposition, and raise his Truth into dominion, high above the dark seat of the dragon and false prophet. I looked home at my own dear children: may they cleave to the Creator of the world, for their Rock and their Saviour.

Sixth-day. Attended select meeting in the morning, which concluded; also a sitting of the Yearly Meeting at eleven o'clock, in which three epistles, and the European Friends' certificates were read. In the afternoon, the remainder of the epistles and the minutes of last Yearly Meeting were read. A great deal of good advice was dropped, and much concern for the dear youth expressed, with moving counsel to them to seek first the kingdom of heaven, and the righteousness thereof. Oh! that they were wise, and would solidly consider their latter end, and what must follow if they will not make choice of the good. Oh! what a privilege it is to be a member of this society! and how desirable to be a real, solid Friend, attending these meetings from a desire to be benefited ourselves and to promote the cause of truth and righteousness.

Seventh-day morning, met at eleven o'clock.—

Divers solid testimonies were borne, and much exercise felt for the dear youth. One Friend queried, "what confidence can such have, whose dress is so inconsistent with plainness, and who follow the fashions so much that they cannot be distinguished from the world's people? What motive draws such to sit in our meetings for discipline? They have not the cause of Truth enough at heart, but walk contrary thereto, and appear as a blemish and reproach to our christian church." After a pathetic call to them to repent and amend their ways, followed by a time of fervent prayer and solemn silence, the meeting ended.

---

*Letter to her son William.*

Dear William,—Is there not a cloud of witnesses to convince man of the immutability of the overruling, all-creating and all-sustaining power of that Almighty Being who ought to be adored, sought unto and acknowledged by us in word and deed, and with all our heart, and whom to know is life eternal? And in order that we may know him in ourselves, he has placed a spark of his divinity, his own essence there. It is light,—it is a gift, given for a guide to poor, fallen, earthly man. It is as a lamp in the dark, clearly discovering to us every thought, word and work, which moves and passes within us. It is a secret monitor,—the voice of wisdom,—Christ in us. But we too often turn a deaf ear, and will not hear the call of this son of God, that we may live;—live righteously and acceptably, according to the pure law written in the heart. The gracious Father designs that we should be happy; but we will not accept an eternal happiness in the way which his grace points out to us in order to attain it. No: we will rather enjoy this life with

its gratifications and delights. Oh! miserable choice.

If thou choose this fleeting rattle and its amusements, tell me how long canst thou hold them? The flying moments that thou hast numbered, are gone from thee forever! Canst thou command a to-morrow? O poor, dependant being, thy breath is not thine own; thy time is but lent. Should we not, therefore, devote all our faculties and powers to gain the approbation and protection of that Being who holds us and all immensity in his absolute will and power? What! shall we, finite, perishable beings be ungrateful, when such favours are dispensed so marvellously, both around and within us? all as means to excite us to seek him the sole Preserver and Rewarder. Alas! what can be said to make man as he ought to be, and to induce him to do as he ought to do! I may say as the holy man of old, Oh! that we were wise, that we understood this, and would consider our latter end. It is for want of solid consideration that we mistake, and err from the right path of acceptance. We will not settle into the child's teachable state: and while we are wise in our own estimation, and refuse to be teachable, we shall always be empty and void of the true, essential knowledge which makes wise unto salvation.

I was left motherless in my childhood;—but the universal Parent was merciful to an orphan, and often spoke by the voice of persuasion. He illumined my mind, and led me to seek and to fear him who is the Almighty Judge of sinners. He taught me what was right and what was wrong. He graciously attended me in my movements, and sometimes filled me with a dread of his majesty and power. Sometimes he gave me to taste, to feel, and handle of the



sweet effusions which the blessed enjoy in heaven, as a means to draw me into obedience to his holy laws and commandments, which were clearly made known by the word of Truth in myself. I found by communing in my own heart, and being still, the inward ear of the soul could attend to its dictates there manifested; and as far as I was obedient, so far I was accepted and rewarded with the certain evidences of God's approbation. Being faithful in the little light received, in that light I saw more light; and by it I was taught to trust God in all my ways, and consult him to direct my paths. It was in and by the principle of Truth that I was convinced, and enabled to own and embrace the profession that I am of, and enlist myself as a soldier under the banner of Christ, whose commands and injunctions are love and goodwill to all men.

Now, is it not reasonable, my son, that I should desire my dear children to feel after and find what I have sought and found;—even the right way to heaven, by living in obedience to the Lord. Unless we lose our life in this world for Christ's sake, we shall not receive the life to come. This is a mystery to those who barter away their true happiness for shadows; and by their own conduct and choice sell their birthright, and affront that kind God who made them.

Think, Oh! think, my dear boy, what must be my feelings!—left destitute of a son to soothe and ease my mind, now I am growing old, or to aid me in living up to my profession;—no son who walks as I walk, to go with me and lighten my difficulties in getting to meetings, which is my indispensable duty, when able. It will not do to begin the race, if we run

for a prize, and stop; for then we cannot gain it: there must be a holding out to the end in faithfulness to what is required, or we shall lose all at last.

These are weighty matters to me, whatever they may be to my wandering children. This I believe and think I know, that some of them are erring and straying, like lost sheep from the true fold of eternal safety. Do they think my mind can be easy, under such a persuasion? No: it adds grief, sorrow and lamentation to the heart of a mother who has suffered much, and who needs the cordial of having a son that owns her religion! But she has not one son that is striving to go along with her in the way to obtain a peaceful inheritance for the disembodied spirit.

Thou art young, and choosing thine own way.— I am old and have chosen the way of Truth. I have tried and proved it, and wish thou may “prove all things, and hold fast that which is good.” In the freedom of love to my dear child, I have put on paper some of my advice and feelings in order to relieve a loaded heart; sometimes almost overwhelmed with anxious cares and fears on account of thy safety every way: for thou art near and dear to thy mother; not a day but thou art in my remembrance, and I wish thou wast settled and fixed in a spot more safe from dangers, inward and outward; though dangers are in all our paths through life. If I could think thou sufficiently tried to live so as to be prepared to die, it would be some comfort in my heart-felt concern for thee; for I know that he who created the earth and the sea, rules over all. Trust in God, therefore, in all thy ways, and he will direct thy paths. Thus prays thy poor mother,

INCREASE WOODWARD.

---

The following lines were occasioned by the departure of my son from home, 9th of 10th month, 1796.

Thy image, O my son, I trace,  
The parting look of thy lov'd face.  
Insensible, I fear thou art,  
What load hangs on a parent's heart.  
Anxious moments, hours of grief,  
Days of sorrow, and no relief;  
Love oppressive,—thoughtful care,  
Through unknown climes I trace thee there.

Parental pangs my bosom urge,  
The frightful deeps, the foaming surge!  
Ah! must my dear, my much-lov'd son,  
Such hazards and such dangers run?  
This world I know 's a turbid state,  
With alluring scenes to captivate.  
Thou 'rt in it launch'd,—thy heedless feet,  
Fearless of dangers,—dangers meet.  
My bosom swells with many a sigh,  
In secret pray'r to God on high,  
For mercy on a sinful race,  
T' inclose thee round in his embrace;  
That whether storms, or winds that blow,  
Or whether in what climes thou go,  
Thy mental eye may on him stay,  
Intent to trust, to watch and pray.

---

*To William Woodward, in Georgia.*

I think so much of my dear William, that my very heart seems full. O my child, I cannot please thy ears with pleasant things, for the general sound is otherwise; at least, it feels so to me—a sound that's solemn! the voice of thunder and hail, rather remark-

able! the sound of war and devastation abroad, and fears of its appearing in our once flourishing land! and the threatening pestilence, which baffles all human skill, quickly sweeping some of all ages off the stage of mortality. Is it not for sin and disobedience? Every one, almost, seems rushing after the gains and pleasures of this world;—forgetting and neglecting the great duty of loving, in the first place, the Giver from whom our existence and all good proceeds.—Well; let the Lord perform his great work, and bring about his act, wherein the kingdoms of this world are to become the kingdoms of the Lord and of his Christ.

Oh! that thy mind, my dear William, were seasoned with heavenly virtue—established, and fixed on the Rock that is immovable! But the current downward is very strong: I feel it so; which humbles me on account of my children as well as myself. I have known a place of refuge in the storms of life; even the house of prayer, where the wicked spirit cannot enter nor the enemy find a hold. My heart abounds with wishes for thy everlasting welfare: but thy mind, I am afraid, is too much afloat, sufficiently to relish such serious counsel, so as to practise it. There is a want, my dear boy, of stability, which I covet for thee. And may heaven bless and preserve thee, is my sincere desire.

William, ever love all thy brothers and sisters.—Let nothing into thy mind to alienate thee from them. Be cautious of believing any thing that will weaken family connexions. If thou never seest me more, have respect and regard to thy dear sisters for my sake; they are all affectionate to me, and love their

brothers. So, my dear son, I bid thee farewell. This is the second scrawl from thy affectionate mother,  
INCREASE WOODWARD.

---

*To William Woodward, New York.*

Upper Freehold, 10th mo. 23, 1799.

My dear William,—Indeed thou art very near to my heart. I once thought it would be too great a trial to me, that either of my children should go to sea. Many afflicting ideas were painted in case it so happened: yet, strange it is that I should consent to thy going. I considered thee as on a brink, unsettled, and full of youthful ardour. Idleness lays such an one open to many dangers; and in some respects I hoped it would be for thy good. Reason said, let him go: then again, what! leave his native soil, his family and his friends! to be turned out into the wide world, young and inexperienced! forego his religious society and lose his claim thereto! These, and many more, bore down the scale with weight and anxiety.

What I have felt, my son, neither words nor pen can paint or describe. All the consolation that calmed my mind on thy behalf, was, that I knew there was an almighty, overruling Father in heaven, who supporteth and upholdeth all things. My prayer was to him, if consistent with his will, to be thy guide and thy preserver in all thy ways. Yes, my son; he will preserve thee unblemished from an impure world, if thou art willing to be so saved. Take heed, therefore, that thou love not the world, nor the things that are therein: for if we love the world, the love of the heavenly Father is not in us. Ought not the Lord, the God whose immensity is unfathomable,

and his mercy infinite, whose goodness and kindness to frail sinful man is abundant, to claim all our love, our adoration and praise. For he that formed the eye, can he not see? and also the ear, cannot he hear, and know all the actions and bent of the hearts of his creatures? and will he not recompense them according to their deserts? yes; surely. Therefore, my son, devote a little of thy fleeting time to serious meditation, that thou mayst become acquainted with thine own heart,—for there the immortal seed lies hid.—The pearl of great price, the seed of the kingdom, is hid in the earthly mind; but not being enough desired and sought after, is it not kept from growing up in thee, by worldly thoughts and pleasures? We love the present world, and so do not seek the kingdom of heaven, which is declared to be within us.

Beware, my son, that thou quench not the spirit, nor despise the strivings of the immortal Witness, which moves in thee to produce a new birth, that would bring forth in thee a new manner of life; a life of holy living, and fruits of righteousness, the end of which brings peace and joy, and a humble confidence of being a child of God.

Happy, thrice happy are those who through faithfulness attain to this knowledge. Though storms arise, it cannot be shaken; though the sea lift up its waves, and the winds blow as from the four corners of the earth, they shall lift up their heads in hope above them all. Trials are permitted for our refinement; for the righteous are tried as in the fire, and acceptable men in the furnace of adversity. Bear with my serious strain, my son. Seriousness becomes dependant mortals. We are commanded to prove all things, and to hold fast that which is good. Mayst

thou, my dear son, do so, is the fervent wish of thy affectionate mother.

Mind thy business steadily like a sober, honest, solid man. I wish thee to take every step with caution. Beware of trusting unprincipled men, and let a righteous principle be thy foundation,—then will peace rest on thy attainments. I wish thou mayst flourish, and rise to be a beautiful flower or plant in our garden; so that through thee the name of a Woodward may be deservedly respected. Be steady, punctual to thy word, and think twice before thou speaks once. Do not be wild, vain or flighty; but keep in the true medium. O William, I want thee to be an accomplished man; and the way to become such is to mind the Truth; it will make thee an example for others to admire and to follow. Thy mother hath endeavoured to direct thy infant steps, and guard thee from falling into wrong paths: and where I have fallen short, may I be forgiven. My intentions have been pure, however sullied by adverse occurrences. Deep have been my provings in my progress through life; when the torrents of adversity have borne down and nearly crushed my natural reason; yet I could say as in the language of Jonah, “Out of the belly of hell cried I, and thou heardest my voice.” When I remember these things, I am bowed as in the dust, acknowledging the gracious dealings of Almighty wisdom, in calling, leading and preserving me through the wilderness, when clouds and darkness, and even the floods which the dragon cast forth to drown the birth of good desires, beset me round. These good desires were begotten by the powerful principle of Truth in my heart; but that which is at enmity with the good would draw down the affections to earth, or

settle the mind at ease. So that there is need always to watch and to pray without ceasing, in order to witness Divine approbation.

I feel that nature is on the decline, and my faculties weakening; therefore I want the help of my dear children to watch my steps, lest I stumble and fall. Let us then take heed, my son; and so run as to obtain a glorious crown at last, that we may join the host of holy spirits made perfect through suffering.

Dost thou go to Friends' meetings? or hast thou quite thrown off the esteem thou ought to have for thy mother's profession, and which should be thine also. O William, seek true wisdom. It is a glorious ornament. May blessings from beneath, and blessings from above, be showered down on thy head, who art thus separated from thy brethren, and from thy affectionate mother,

INCREASE WOODWARD.

---

On the first day of the year, 1800, my son William Woodward was visited with a solemn call to prepare for death; and I hope he did improve his short stay in this world, which was four months and ten days. He departed this life on the 10th day of the 5th month, 1800.

Thus are the cares and exercises of my mind on account of my dearly beloved son, ended in his removal from this changing, uncertain element. And now, we hope, he rejoices in heaven. So be it,—wishes the parent, who much desired his eternal peace.

Alas! my beloved son! how wast thou changed! Though thou wast like the goodly cedar, a little while ago, thou art now blasted and fallen! fallen as



from high places, and brought down by an adverse wind, too powerful. The mildew, the blight, and decay have struck at thy root; and thou art fallen, withered, and gone from mutability;—thy prospects all broken,—and a final disappointment of thy hopes! Thus are the expectations of men cut off, as to the things of this world.

Thou wast endued with bright and quick talents;—flushed with earnest intentions to gain what is called an independent fortune, thou grasped at the vain shadow,—the perishing goods of this world! But, alas! the keen scythe of adversity and death, in one awful moment, has put an end to all thy prospects, thy hopes, and thy life! Cut off in the prime of thy manhood, thou art gone down forever to the silent grave. Though thy life was checkered with vanity, yet through thy Redeemer's mercy, thy close was favoured with a peaceful calm: and though night, a perpetual night, hath shut the scenes of this world, yet thy spirit liveth, and, we hope, rejoiceth in the mansions of eternal peace.

---

*To Sarah Woodward, Springfield.*

3d mo. 1802. I expect to go to town at the Yearly Meeting, and could wish one or more of my daughters would bear me company. I am very averse to going in the boat, for I am a feeble person to encounter much difficulty. But I know there is a kind Caretaker, whose providential arm has been displayed in the course of my pilgrimage.

It is about two years since I came to Crosswicks. Spring again appears. The watery reptiles begin their notes, rejoicing as it were on emerging from their prison. So we, after a long, cold wintry season,

mentally, wherein are short days and long nights of darkness, nipping frosts and beating storms,—when the season of trial abates,—rejoice too in the calmness and warmth of the benign sunshine of Divine love. Thus, obedience to the cross brings us into another latitude; a cheering, growing season ensues; the time of the singing of birds arrives, and the fruits give a pleasant smell. How encouraging! How pleasing also to see vegetation covering the earth again with a cheering greenness. Thus, the seasons whirl their varying round, and a few of them consummates the age of man. Mine is now sixty years; and these, on looking back over them, appear like a dream, or a tale that is told; for they are seemingly few and evil. I am now looking forward, and waiting for a change; if to a better state than this, all will be well. But I know there needs a narrow search on that point: for this world is like a net to catch the mind and lull it asleep, or in some other way to drown, or discourage from aspiring after heavenly food and spiritual treasures. In the essential travel on our journey through life, what a waging of war with numerous enemies is necessary! Yet we may rejoice with thankfulness, in that the Lord is near to help and preserve throughout all his work in us; and that we are his temple.

If it was expedient and right to have my dear daughters with me, I should rejoice in a pleasure that I durst not hope for. Providence sometimes withholds pleasant things, in order to stain this world in our view, and as it were to compel us to look over and beyond this vain show, this earthly scene. P. has a load of care and trials; but I hope she seeks and will yet find the pearl hid in herself. What a blessing it is that every one has the gift of light and grace

to enable them to steer their way so as to find a quiet asylum after death! what an inestimable gift indeed!

I hear that Isaac Hutchin got home yesterday.— Dear friend, he has been a kind one to us, and I hope his way is made clear to leave this world.

---

Dear daughter,—It is an agreeable exercise to be engaged in epistolary conversation with one that we much love, though a silent way of communicating the feelings and sentiments with which the mind is stored. Ah! my dear S. how can I help recurring to past scenes of life; the remembrance of which, though bitter, yet is wholesome, I trust, and tends to purge the soul from earthly dregs. It takes a large portion of suffering, and oft repeated too, to refine us, or drive us to mount up where we ought to be; having our desires fixed on heaven, and laying up treasure to inherit after death. How consoling the reflection, to look back on a life that has been passed in struggling through many oppositions, seeing the escapes and dangers that have been surmounted through perseverance and faithfulness, and rising over all at last, by the help of Omnipotent kindness, who as a father hath forgiven, and upheld the earthly traveller thro' the journey, beset as it is with snares and trials. Even so, may it be thy experience, my beloved daughter, who sensibly feels the separation from the parental bosom; but never heed it.

I have wanted rest. But if more afflictions are necessary for me to experience, I feel resigned to His will who dispenses our bread as he sees needful for us. Indeed, though I strove to flee from trials, I am not and do not expect to be exempt therefrom. I knew our removing would open new and unexperienced

probations and trials; among which is the separation from my dear girls. But even this has been made easier than I expected; for a language seemed to whisper the expediency thereof. How much good attends children whose wills are submissive to the counsel of those who are elder, and concerned for their welfare! There is a peace in it not to be repented of.

This morning I arose before day light, and sat by the fire till sunrise. The subject of the education of children when young, took up my thoughts, and with a reference to myself and mine that I have raised, as being the director of a family. Though no very agreeable view presented, yet I remember that I strove to implant a sense of virtuous principles, and a care to shun sinful ways. But, however short in my duty, I was limited, much limited, feeling myself a poor, weak woman, scuffling under difficulties. I wanted to do more: but it is as it is now. You are grown to woman's estate, and I am going down to my native soil; having daily need to ask for mercy, forgiveness, and preservation till my close.

Richard Mott is expected to be at Arneys-town on fourth-day, and here at Crosswicks on fifth-day. I think it a favour to be in company with such as are the messengers of good tidings, and who publish the glorious gospel of peace and good-will to men. Stars they seem, of the first magnitude, who, moving in their proper sphere, spread lustre in the dark world.

Thy sister has a friend in Benjamin Linton, who teaches her freely, and says she must be a school-mistress; but she looks very sober when it is mentioned. What a pleasing sight to see innocent youth setting an example of sober, circumspect conduct, and

watching over and teaching a company of innocent little children! There is great beauty in it, and it is honourable and profitable.

How different are the allotments of mankind in this life, as to the things of this world! In some, worth seems pining in want and penury; while the giddy, the thoughtless and gay, roll in affluence. But contentment is a precious attainment.

---

5th mo. 1st; 1803. We have had a favoured Yearly Meeting, and, poorly as I was, I attended nearly all the sittings. But I admire how I stood it to get home; my frame is so feeble that I could hardly walk to the boat. We had a pleasant sail of four hours; dined at William Ridgway's, and so home with John Ellis. How kind he is, to come and take us from our own door, and set us down at it again! I must not forget it.

Yesterday I settled with William Satterthwaite for the lot; to be for a home to all of you that may need a home,—an asylum to claim as your right. I purchased it for your sakes as well as my own; having the confidence and hope, that love, unity and forbearance will be maintained among you, my daughters, as long as you live. For, how sweet are the fruits of love! It is a precious and invaluable treasure. It makes all things wear a smile, and smooths the face of a turbid state. I am favoured to feel its salutary balm, at times, which is not often ruffled. How wise in youth to seek its shelter, and persevere in sitting under its shade! It helps to establish old age, by maintaining the watch on a solid basis. But I do not boast; and desire to keep humble. Oh! how many things there are to be guarded against, through life's

bewildering travel! Keep the eye of thy mind to the life-giving principle; for the enemy presents many likenesses, and many voices. Stand still, and retire to the Head, while the winds, the earthquake and the fire pass by; and centre to the silent, inward, deep, small word or monitor within.

I feel thankful that some of my children are striving to run the race of self-denial; as thereby they will be clothed upon with the white garment, and bear fragrant fruits which give a sweet smell, like the garden of spices. May they continue to be as plants in that garden enclosed, whose walls are salvation, and its gates, praise. Amen, saith my heart.

Accustom thyself, my daughter, frequently to pen down any thing that occurs, or rises lively in thy mind. Be free in communication to thy mother. Remember that she is thy friend, and is free in reproof, in counsel and admonition; and wishes her dear daughters to use the same freedom towards her. In her declining age, she needs the guardian care and support of the green props. As, when a tree is on the decline, there are dying branches that need trimming off; so I think it is with me. A young, thrifty tree likewise requires thinning sometimes; and at times it is overloaded with fruit, and needs the hand of prudent care to guard and prune, and shake off the offending, hurtful parts; so that the fruit may be sound, and fair, and pleasant to behold.

The welfare of all my children is equally dear to my heart; and when I see them advancing toward the heavenly Jerusalem, it endears the more; but when to the contrary, it grieves me; because I cannot commend or unite with offensive practices. What is not right, I cannot unite with in any, and when

any of my children thus go astray, it opens a breach that breaks or weakens the cord of parental unity.

I wish the arduous care of Friends in their enlarged views of the education of our youth, may flourish and prosper, notwithstanding what gainsayers and complainers may say; and I think it will. I have been thinking of those Friends in our society who have the dew of heaven and the fatness of the earth dispensed to them. It is by care and industry that they flourish, with the Divine blessing. I see sometimes to my grief the snares that attend them. I see the danger of their table becoming a snare and a trap to catch and hold them in the pursuit of wealth, tending to bind too close to these transient passing away enjoyments, and not letting the mind go free toward the necessitous. There are objects worthy of attention who live in secret, and who need a share of the abundance that the rich possess: and though they have not laboured to gain it, they have claims to a little donation. A truly benevolent heart has an eye that will search into the recesses of the unhappy, tho' striving to be, patient sufferers. I wish Friends' minds may be enlarged on that score. Some are open-hearted: but when Friends flourish and prosper, their hands should manifest a universal benevolence. It would be a means to spread the gospel spirit; opening and inducing minds to believe we were the servants of Him who sends his rain on the just and on the unjust.

The minds of all those who freely relieve the needy, enjoy sweet peace in so doing; but there must be prudence to govern in every stage of action. How natural for us to want to be our own carvers! I have thought if I had a little more possessions in my pow-

er, to act with—but I curb the rising wish. May I be thankful that I have what I have. I have not yet wanted bread. My heavenly Father has spread a table of plenty, and clothed me with warmth, sufficiently; though I do not live in affluence as some, nor in luxury, while others want bread and clothing.

---

4th of the 9th month, 1803. Dear old Samuel Emlen, in his usual salutations, generally had something to say to the state of those he met with. I often remember what he once said to me; among other things, he told me that my last days would be my best days. In the outward, it seems to be the case so far; for I am favoured to feel such a quietness and releasement from the burdensome cares and toils of life, and the meeting so near me; that the body as well as the mind is freed from a concern and fatigue with which I was formerly much oppressed. Oh! what I have borne, and scuffled through, in my short pilgrimage! If, after all, I should let go my hold, I must doubly suffer. But thanks be to the Father of mercies, for his inestimable gift which is in us. I see it is our own fault, if we lose the virtue and benefit of it: for, whether we are asleep or awake, in what place soever we may be, it is still with us; although earthly amusements too often are suffered by us to occupy our attention, and thus eclipse its lustre and prevent our enjoyment of its sweet effusions and balsamic consolations. Its cordial healing powers, if faithfully waited for, would break through the vail and shadow of the thick clouds that we often bring over ourselves. Oh! it is worth striving for all our days; that we may feel an evidence and undoubted assurance of our acceptance with God.



But alas! what a stir the opposite principle makes within us, in order to keep us in bondage to ourselves. Happy is it for all those who take up the cross, deny self, and press on, following the Divine guide. Although clouds and darkness may gather around us, and the strength and power of the subtil reasoner may try us, yet let us still persevere through all;—fleeing as from Babylon to Bethel, the house of God. We have a Helper that is near, and stronger than our strongest enemies; and if we draw near to him, so as daily to dwell in the house of prayer, he will reward us in his own time with the evidences of his love. What though the ascent to the mountain of the Lord's house is laborious, all our toil will be abundantly repaid at last.

Those dear children who begin early to tread the path that leads to Zion, if they continue faithful, will prove to be the salt of the earth. I feel them at times preciously near to my best life.

I have just returned from meeting; a favoured, yet trying season to me; for my lot seemed to be like travelling in the deeps, that light and life might be in dominion. Oh! that we may so live in this life as to meet and live in the never-separating realms of perfect peace hereafter; and may we all so run that we may attain to this gracious privilege and enjoyment, is my fervent wish.

---

The 2d of the 10th month, 1803. I am comforted, and feel thanksgiving in my heart, that some of my children are passing on in the high way to sanctification; choosing the path that leads to Zion, and trying to walk steadily through this probationary world of snares, dangers and trials, to a land of permanent rest.

and peace. My heart sympathizes with them, and I feel a near uniting in spirit, much desiring their preservation. I know there is a power altogether able, and who waits to be revealed to the mind that looks for and desires his holy aid and protecting care, in order to become clothed with the garments of Divine approbation,—the pure and white raiment of righteousness.

What choice living, where love and unity is preserved among near neighbours and near connexions! But in order to enjoy this there needs a being grafted into the true vine, where all the branches partake of the one living sap, flowing from the essential Root. These, and these only can feel as brethren and sisters descended from the one Father. Oh! that there were more of this precious love and unity in the Divine life, prevailing amongst mankind!

I often think of my absent children; but I have found it best to submit to cross occurrences and trying dispensations, with cheerful submission and calm resignation. This soothes the rough passage of life to a quiet calm. May we always lay hold of this anchor of hope, till landed in a more serene and tranquil country, when these decaying and painful tabernacles are laid aside. Mine is such; but let us never heed them, if we can but hear the melodious, peaceful sound, breathed within us by the heavenly Guest that chaseth away the darkness and bringeth the approach of a joyful morning.

---

The 5th of the 2nd mo. 1804. I hope I may ever stand open to reproof and instruction. But what an enemy to good is this busy, active *self*! The heart of man is said to be deceitful, and even desperately

wicked when selfishness governs it; and the query is, Who can know it? Why, the Light discovers it, even in its close lurking places, to those who are advancing in obedience and faithfulness to their God.

I can sympathize with those who are under discouragement; for the principle of darkness seems ever striving to keep us off the right ground. Oh! how many by-ways, snares and dangers surround us! But it is so permitted in the wisdom of our Creator, that we may know our safety is in watchfulness and humility. This life is like a field of warfare and combat. A watch and piquet guard is necessary to be set, to announce the approach of the enemy in all his policies and devices. If in the arduous task, we faithfully attend to the General's motions and orders, we need not fear him, though with his fiery flying legions he may lurk in ambush ready to surprise and lead us captive. Let us, therefore, keep close to the Light, in a humble acknowledgment and sense of our own nothingness without its preserving power. Those that humble themselves shall be in due time exalted; and they who lean on the arm of Omnipotence, shall witness peace and preservation.

---

There is, as it were, a right arm, a right eye, and a sacrificing an only son, sometimes called for and to be given up by us; and if we are obedient to the requiring, we shall be numbered with the faithful, and have an inheritance with those who through tribulation have their robes washed and made white. If, through this probationary state, we run well to the last, we shall inherit the promises.

But it must be by passing through the furnace, that the dross and mixtures of impurity will be separated;

so that we may become pure. "Blessed are the pure in heart, for they shall see God." Let us be faithful, and watch unto prayer; for the house of prayer is an asylum and safe enclosure, where the spirit sometimes breathes with groanings that are unutterable. Dwelling here with ardent desires after God, we shall witness the saving, protecting care of our Almighty Father.

---

This language often passes through my mind,—  
"Watch and pray, lest ye enter into temptation:" for it is only while we are on the watch that we are safe; for when we are off our guard, we soon fall into error. Hence the apostle exhorts, "Pray without ceasing." Keep alive a continual desire of preservation from all evil. It is well for us to be sensible that we stand in need of help and support from above: and though at times we may feel as if the earth with her bars was about us continually, but if we look with our inward eye towards God's holy temple, we shall yet live, and, in his own time be quickened and enabled to rise above all.

---

10th month. Thou wishes me to write, my dear Sarah; and if I pen my present feelings, they may tend to add some anxious, sympathetic sensations to thy mind. I feel for thee; and if I have acted imprudently, oh! tell me freely; for I can bear it. I know it is profitable and necessary to pass under the dispensation of condemnation, and bear the yoke when we have erred. But, my dear child, have patience, and let thy mind dwell in that which will enable thee to rise above the little trials that may attend thy path.

Such a mournful prospect is sometimes presented to my view, that I am ready to say, "all flesh is grass, and all the goodliness of this world is as the flowers of the field. The grass withereth," and the goodly things of time are soon gone; and I may say there is much that is vanity and vexation of spirit. But I fear I sometimes indulge too much in viewing the gloomy side of things; and it is wrong to give way to it too much: while it is right that we should have a correct sense of this probationary pilgrimage, so as to meet all events properly, that they may be rightly improved by us. I hope thou knows by living experience that there is a great first Cause who holdeth the world as in a balance, and offers his gracious promise of rewards to those who press forward through difficulties and discouragements, in a faithful reliance on his Almighty arm.

I dont know whether there is another like me, that writes so little to cheer up the drooping spirits of my children. But they can bear with and understand the language of a mother who has been many years in a school of the discipline of adversity, wherein I have learned to see and read many of the false glosses of things that are perishable. Hence, such as my lesson, so is my theme.

---

30th. As I came home from meeting, viewing the dark clouds in the north-west, my mind was turned to my children who are soon to be exposed on an unknown, rough, mountainous road; with their backs on their kindred and native home.

---

I sometimes feel very sorrowful, when a gloomy view of this world is presented, wherein there are

so many grievous maladies and disappointments, so much pain, decay and death: and under these feelings and reflections, my dear absent children come before my view. Then, I remember there is a God and Father of us all, who is the Fountain of goodness, the Creator and Governor that rules among the kingdoms of men. Wise, infinite and almighty, he sees, and knows, and works his great and stupendous works, through and among the whole race of created mortal beings. I want to live and abide nearer to him: but through unwatchfulness and unfaithfulness I have not yet arrived to that height of the enjoyment of his living presence, which the truly faithful witness. I have read, and experienced the truth of it, that this is not the place of our rest; but a scene of combat. Well, it comforts me when I think that I am one of that description, and counted worthy to suffer. I hope I don't murmur in all my losses, buffetings, revilings and struggles, without and within, for I greatly desire to resign all to the disposal of unerring wisdom.

---

Chesterfield, 25th of 11th mo. 1804. How valuable is friendship! and when near friends are parted asunder, the cords of love are not broken. This produces a desire in my mind to be faithful, and watchfully persevering in the highway cast up for the redeemed to walk in; for my time is short, and dangers surround me; so that there is need for me to be diligent and fervent in spirit, in order to attain a nearer approach to purity. Though I have passed through Jordan, and at a distance had a view of the land of promise; having fought and subdued those enemies, the evil bents of my natural propensities,

in some measure; yet there is danger of stopping or resting short of entering into the promised land, and becoming as a hypocrite, holding a profession, without the renewed supplies of life and animating virtue derived from the holy Head and Fountain of light and life.

---

*Letters to her daughter Sarah, at West-town  
Boarding School.*

8th mo. 31st, 1805. My dear Sarah, when I sat at the chamber window and saw the stage go away, I felt that it contained a part of my earthly treasure and comfort. But I resign, I know I need not look for unmixed happiness in this transient state. A wise Providence has made a thorn where the roses are; and while plucking the sweets, if we are guarded enough to avoid the sting, it will be well.

First-day morning, ten o'clock. I suppose you are gathered into your meeting. How hard for minds naturally active, to be rightly gathered to the true Shepherd! May I and mine strive to enter the strait gate that leads to life immortal; that the dew of Hermon may rest upon and revive the drooping dependant branches. Oh! the beauty there is attendant on those who walk in the Truth. They are the glory of the nations,—the inhabitants of the New Jerusalem, and bring honor to their Creator, Redeemer and Preserver. Farewell.

---

11th month 5th, 1805. This afternoon I received thy letter, dated the 27th of last month. I suppose thou art now busied in the evening occupation.—May the teachers at West-town be favoured to live in, and be preserved by best Wisdom; that so their

labours may be blest, and prove a blessing to generations to come.

J. S. has returned from his Ohio journey; and from the flattering accounts of the country, many are turning their minds to look that way. And so it is, the minds of men are busied, looking out for a spot to attain and grasp after riches. The necessary things of this life are desirable indeed: but how wise to limit our eager pursuit after the world, and look over and beyond it to a country that is everlasting, and that knows no change! To me, the present life appears like a rough path-way to that heavenly country. We may indeed contemplate with wonder and delight, and view the various productions of the earth and the waters,—we may lift up our eyes and behold the sun and the luminaries above; yet all these cannot satisfy the immortal soul, nor deliver it from a certain fearful looking for of judgment; which as a damp deprives it of solid comfort. But the promises and hopes of the gospel dispensation are as a rock, or an anchor for the soul to rest on that accepts the invitations of Divine love and mercy, obeys his gracious calls to flee from and avoid the dangers of this alluring world, and steadily seeks after his peace, which is found in the inner man.

Amidst the ruffling storms of life that arise from one quarter or another, I try to take shelter under the immovable Rock. But oh! the weakness of human nature! As we advance in age, a renewed guard and continual watchfulness is needful to be steadily kept up; at least for me, who am a poor weak creature. My dear children, however, are very kind and a comfort to me; for which, grateful tears have flowed, and thankfulness to the Father who is



in heaven, that hath mercifully favoured me with such a gift, now in the decline of life.

---

12th mo. 9th, 1805. My sister is yet very weak; so my dear girls here at home, have a double weight of us both in old age and weakness. But they will meet with a reward for doing their duty,—a reward better than gold or silver. The heavenly Father will give them a quiet assurance of having done their part, when striving against opposing principles, and endeavouring to walk circumspectly through life.

I have just now received thy packet of letters.— They bring thee, my dear S., close to my heart, and a degree of thankful encouragement arises, under a belief that the Father of the humbled children doth spread his pavilion over thee, and will be “thy shield and thy exceeding great reward,” if with patience and humble confidence thou keep hold of the anchor of hope, through all besetments. Dont let thy mind sink too low. It is a great attainment to bring the mind into an evenness of temper when things go well or ill with us. Such is our state that the wise Parent has to use bitter doses, in order to cleanse and regulate the disordered passions, that the circulation of life may flow with less impediment. In the outward, we look to the physician for his directions. How much more ought we to look to and confide in the great and heavenly Physician, and willingly drink the bitter draughts, however disagreeable, when we are assured it is his will to administer these things for the health of our souls, and to promote our present and future happiness!

We stand, or try to stand on a slippery way, called a sea of glass mingled with fire. Then, dost not

thou know that it must be the work of Him who created the sea and the fountains of water, to make us stand and walk uprightly on its uneven surface, when wave rolls after wave. Take courage, my dear child; for the evangelist saw them that had gotten the victory, stand on the sea of glass, upheld and supported by the great I AM. The earth (the gross part) must be shaken, and also heaven (the more refined attainments) must be melted in us.—“The elements shall melt with fervent heat,”—“the earth shall reel to and fro like a drunkard, and be removed” out of its place, before the true heavenly virtue becomes established, and our feet fixed on the solid Rock that cannot be shaken by the winds and storms of this turbulent, unstable world. Dont be discouraged. Though a righteous man falleth seven times, he riseth again. This may be permitted in wisdom, in order to make us more watchful and to keep us humble. It teaches us to know we are nothing, and cannot trust in any thing but the Almighty arm of power which is a shield, and our only helper in the great warfare. And Oh! the joyful crown that awaits all those who keep the faith, as Paul did! But beware of casting thyself down, and thus getting too low. Remember it is those that believe and are baptized, that are to be saved. Never heed, though the baptism is by fire. What is more desirable than the beautiful pure metal, seven times refined?

This bears a similitude to the poor traveller Zionward, who patiently endures and abides faithful thro’ the fire of refinement. I wish my dear, precious children may be fully bent to pursue the straight line of holy perseverance; until this scene of conflict and laborious travail shall terminate. We believe there

is a rest for the righteous; and this is as an anchor of hope, that when we are ready to depart, we shall with the apostle be enabled to say, "I have fought a good fight. I have kept the faith."

---

1st mo. 30th, 1806. My dear S., though thou may sometimes feel lonely, yet thou art daily remembered by me, and I feel that affection which time and distance do not lessen.

I expect thou art with the rest collected in your meeting room, performing the great duty of Divine worship to the Father of spirits, who seeth the hearts of all men, and especially regardeth those who are his real and truly obedient children, while he beholds them afar off who are careless and indifferent, wandering abroad, providing no oil, and void of that hunger and longing for the essential bread which feeds and nourishes the soul to a growth in the blessed Truth. May thou, my dear S., be fervent in thy spirit, striving with all thy powers to serve the Lord with acceptance. If thou art thus favoured to feel the Divine presence, thou need not fear nor be dismayed, though sometimes passing through rough stormy seasons as in a rugged clime: but never heed; there is a good land ahead.

Thomas Lawrie has bought a place down towards Woods-town, and is going to leave these parts in the spring. He will be missed at our meeting; we are such a poor company.

We have been accosted with the sound of many cannon to-day, occasioned by the free passage over the Delaware on the newly constructed bridge near Trenton: but to-morrow toll will be required. If I were young and sprightly, I might have a desire to

pass over it into Pennsylvania, and take a ride to the west and north-west: thy mother has a two-fold draught into that state. But here I sit, and feel a mournful separation, having to resign my near and dear children to their allotments, but hoping and desiring their welfare. My cup is filled with ingredients of a humbling tendency. The satisfaction which it is desirable to possess in my declining days, is alloyed; but I try to be willing to bear all with, "thy will be done, O Lord," who permits trials for our good. We had a visit from Thomas Lawrie and wife yesterday; also the company of Benjamin Linton and wife at meeting, where he held forth largely.

---

6th mo. 1st, 1806. We had the company of Mercy Shreve at our meeting to-day. How I miss dear Thomas Lawrie. His appearance on coming into the meeting house added weight,—a secret comfort that has no name, only in the feeling of a fellowship and nearness that is sweet and animating. What a precious thing is pure love! How it smooths the rough nature, and breathes a calm serene sweetness through the whole man! It is an attainment worth striving for all our lives, to know our dwelling to be in pure love. But Oh! what poor earthly beings we are, that would rather be at rest in our earthen houses than fight our battles against the world, the flesh and the enemy of souls, to gain an establishment in the essential enjoyment of pure love. But there are some wise virgins who trim their lamps, and who bear the cross and the yoke, looking forward through faithfulness for a crown or reward of their labour. Blessed are the dead that die in the Lord, henceforward, that they may rest from their toilsome pilgrimage.

8th. May heaven bless thee, my dear S., and strengthen thy mind and body, enabling thee to tread the strait and narrow path, and establish thy goings therein. As for me, I feel like a dry lump of earth, good for little or nothing. Time makes its ravages, and besieges my tottering frame. I am sensible of it. May my accounts be ready when I am called to give them up at the solemn close. It is a great thing to have arrived at the dispensation of justification. I dare not boast. But when we have passed through the fiery baptism of condemnation, and through faith and patience endured the refining operation, till our sins are purged and done away, then we may feel a confidence that will bear us up in all the trials allotted us here. Doctor Edward Young says, "This is a scene of combat, not of rest." But there will be a rest for the righteous, and it is worth striving for. Remember, no cross, no crown. And to be crowned with victory, and reign as conquerors, will be joy and permanent rejoicing.

16th. There is nothing certain in this life; nothing in this world much to interest me, except my dear children, for whom my greatest wishes are, that they may become heirs of a happy eternity. Although thou art separated from us, and lonely as to outward connexions, I hope the great Parent is near thee; which is great riches, and worth all beside.

---

No stage of life is exempt from trials of some sort, while our unmortified passions remain. What a great and constant work it is, to bring ourselves to bear all cross occurrences without letting them ruffle and discompose the mind! I have been trying from early life to arrive at a soft and even temper; and

still find occasion to watch and war against human nature. Our worst enemy is in ourselves; and being rightly sensible of this, how it humbles us, and clothes us with charity towards all men. I have observed many, and it is to be feared too many even in our own society, that have known an advancement, and though active and deservedly in esteem, who yet have not been sufficiently dipt by baptism into the fiery furnace, and so passed through as to judge righteous judgment; and on all occasions to do to others as they would be done unto.

---

It is the language of Divine Truth, "Wo to them that are at ease in Zion!" Those who have travelled in the right way so as to be esteemed and called children of God, have need to take care lest they, for want of the daily watch unto prayer, should get into that easy state of mind wherein the sap does not flow from the living Vine. For if any abide not in the vine, he is cast forth as a withered branch that cannot bear fruit to the praise and glory of God, the great Husbandman; and in this state the "wo" comes upon him. But if we abide in the true vine, we feel the sap of Divine life to flow in us as living branches, and are thereby enabled to bring forth much good fruit, by which our heavenly Father is glorified.

---

Some of the farmers are cutting their grass, to secure it from the destroying worms. The grain-fields are hurt by them also. There is a voice that speaks to the city and to the country, and "men of wisdom see his name. Hear ye the rod and who hath appointed it." What a language to persuade men not to fix their minds too much on things that perish!

26th. Joseph Bullock handed me thy comfortable letter. And so you are to have the company of Thomas Scattergood this summer. Such weighty Friends are a valuable addition to West-town school; very unlike the flashy hireling whose time is always ready, and who can preach when they please. Tomorrow, A. begins harvest. Thus, time rolls on and brings to the harvest which is the end of the world. Time feels precious to wise old age, to those who have seen the sickle fifty or sixty years; for they know that soon they must lose the relish of all outward sensible enjoyments.

What a fine thing it is to keep the eye to the principle of Light within us! How it would keep us from straying either to the left hand or the right, even when involved in the darkest seasons! Ah! I have sometimes known it to be very dark,—not a ray of light to enable me to see where to tread; until, turning in to the Light in myself, I have found the Leader to guide me out from this wilderness state. Happy,—happy they who keep the eye steadfast to the Divine Light even unto the end, that so the seed of the kingdom may grow into dominion over all opposing powers.

---

*Letters to S. M., Philadelphia.*

1st month 15th, 1810. What an inestimable blessing it is, my dear S., when, by a strict attention to the silent voice of wisdom, we have been enabled to walk through the varied vicissitudes of time, with a measure of conscious peace. "Strait is the gate, and narrow is the way that leads to life:" and happy for those who, though sometimes sliding off to the right or left hand and getting into miry places, yet have

struggled back into the narrow path again, and thus been enabled to keep a steady eye to the recompense of reward, promised to the faithful. There is much dross to be removed, before we can attain to the possession of all the christian virtues, and have a well-grounded hope of resting from all our labours. We all know the way; and if we are obedient to walk in it, our stony, inflexible dispositions become changed into softness and love.

My mind is often drawn to visit thee and thy little family; desiring that the precious unity and peace may rest on your habitation: and may the light of all-preserving Truth be a safeguard around you always. So wishes thy affectionate mother.

---

4th month 23rd, 1810. The Yearly Meeting has been large and favoured: I hope there were many who prized the favour as they ought. Yet what a little number are Friends, compared with the bulk of mankind! and how few are those who may be called "the salt of the earth," and are like a city set on a hill that cannot be hid! If we were more faithful, we should be a means in the Lord's hand, of spreading the gospel; and the nations would be shaken from the formal ceremonies and shadowy performances of a worship which frail man in his fallen state is too much contented with. It is a favour to see and feel our insufficiency to help ourselves; and if, under a sense of our nothingness, we earnestly apply for Divine help and strength, we shall, through faithful perseverance, at last receive the happy invitation, "Well done, good and faithful servant, enter thou into the joy of thy Lord." Then the time of our probation here will appear but as a



speck, compared with the never-ending, peaceful abode, where there will be no more sorrow, nor crying; but a permanent rejoicing in the victory obtained. Therefore let us not be discouraged, but cheerfully look forward to the end.

We have lost James Simpson and Rebekah Wright, two pillars in the church, but their removal is gain to them, though loss to us.

---

6th month 21st, 1812. My dear S., within my remembrance, I don't recollect a year like this 1812; so many remarkable and even calamitous events having occurred! The day thou mentions, with us was awful. Around us repeated showers and heavy thunder in places, but not so much redness, indicating wind and hail, as some days after, when the windows were broken and the grain destroyed by those fierce elements. How many lives have been lost that we have heard of within these six months past! And how many more that we know not of! And what may yet be in six months to come? Ah! it is a melancholy reflection, that men who have had so much done for them without, and the Divine light within them, should yet live as though there was no God—no judgment to come, and so be driven into the field of battle to shorten their days, and thus rush into the world of spirits, to meet their awful doom where there is no reprieve. How many solemn calls in different visitations of latter time, have been extended to South and North America! Surely there is a voice that loudly crieth to the city and to the country, and men of wisdom see the Divine power and mercy in these awful calls.

Among other things, has been the alarm spread by Hughes's prophecy.\* Though I did not put much

\* The prophecy alluded to and signed "Nimrod Hughes," was published in an octavo pamphlet of 32 pages, in the early part of the year 1812. The prominent and alarming subject of it was, that one-third of all the inhabitants of the earth were to be destroyed by a terrible storm and hurricane on the 4th day of June in that year. This awful destruction was portrayed in language calculated to excite the passions, and to work on the feelings and imaginations of the timid and credulous; and such were the effects of reading this pretended revelation of the impending judgments of the Almighty, that the minds of men, women and children were wrought up to a state of terror and dreadful apprehension; insomuch that not a few became insane or melancholy, from which a number never recovered. In addition to the horror and consternation previously excited by the promulgation of this arrogant prophecy, on the day preceding the supposed fatal day, though it commenced with a clear and calm morning, yet in the afternoon a cloud passed over some parts of Pennsylvania and New Jersey, which was thought to be of a singular appearance, with considerable wind, and by the credulous was viewed as the messenger to fulfill the absurd though dreadful prediction. The cloud, however, did no harm; and the "4th of June" being a fine clear day, the falsehood of the prophecy was apparent to every one but those in whom the balance of the reasoning powers was lost, in consequence of the alarm and horror previously and causelessly excited.

We would willingly have permitted this afflictive circumstance to pass into oblivion: but when we consider, notwithstanding the light of revelation, science and literature, so widely diffused in the community, that a spirit of speculative curiosity and credulity, continues to captivate many (otherwise sensible and intelligent minds)—it seems needful to hold up to view some of those things which are past, as a beacon of admonition for future occasions of deceptive pretensions and specious appearances. For, it should not be forgotten, that cases of imposition have occurred, and are still occurring; and, though supposed to be less injurious to the comfort and happiness of the human family than the publication of Hughes's prophecy,—yet how many, even scientific and enlightened minds, have been caught by such pretended discoveries as Redheffer's perpetual motion,—Symes's hole, or northern basin,—John Herschell's telescopic view of the flowers and of people with wings inhabiting the moon, &c. &c. &c.—Eds.

confidence in it, being easy in my mind about it, yet I could not help being thankful when the time was past, because so many were under such dreadful apprehensions that their lives seemed a burden. What sort of a man must that Hughes be! and will he not have a great weight of evil to answer for in the day when actions are weighed; because of the misery and wretchedness he has occasioned in the minds of many people!

This life is a scene of trials and changes; insomuch that the weary, tried traveller is sometimes almost borne down under their pressure. I speak from some experience: but when the body decays under the weight of afflictions, what can uphold the mind, if there is not a Rock of shelter to flee to. I desire that all my troubles may be sanctified to my furtherance in humility and purification of heart. The creaturely reasoner is sometimes ready to say, why is it thus? But I dare not complain, believing I am under the eye of Him who ruleth all things in his wisdom. Our varied afflictions, if rightly improved, are a means to drive us to the house of prayer. Oh! may I more and more dwell there, and know it to be a sanctuary of safety!

---

How many virtues spring from the precious root, charity! I have feared that many who appear to have made considerable progress in their religious travel, have not yet been baptized deep enough.— I wish for myself that I was further advanced into the depth of experience of the baptism of fire, as the introduction to that happy state wherein charity abounds, and “never faileth.” Oh! that this were universal among mankind: what a change would it

make in the human family! I see its balmy peaceful effects, but am not capable of describing the beautiful portrait.

The way to be filled is to be stripped and made poor. Blessed are the poor in spirit, and they that mourn under a sense of their own nothingness. I can congratulate such, and salute them as fellow-travellers toward the city that hath a permanent foundation, whose builder and maker the Lord is.— We should rejoice, and not be cast down under the pressure and sight of our infirmities. Let us rather rejoice that we are counted worthy to be of the number of the little ones; for such he graciously carries in his arms, as a tender father.

---

12th month 25th, 1812. How busy is thought!— With feelings of renewed affection, my dear distant relatives are brought fresh to my remembrance this evening; while many are conforming to a traditional custom of commemorating the appearance of the Saviour of sinful mortals. But how apt are poor darkened creatures to rest in outside performances, neglecting or going from the real object they think they adore; and while professing a saviour in outward show, they overlook the substance, the pearl that is in them, and that might be found in retirement and inward silence!

I trust there is a righteous remnant who hold up in truth the peaceable standard of love and good-will to men. Oh! may this peaceable principle more and more prevail, that so the cruel devouring sword may be sheathed, and all destroying weapons be buried deep in the earth. I sometimes feel a hope that light is spreading, and the people coming to see the pre-

ciousness of social harmony; and to feel an abhorrence of war, both abroad and at home. But ah! how the evil principle of selfishness works and prevails in many to stir up hatred and strife, and thus hinder the fruits of love and forbearance one toward another! There is no happiness nor peace in this ground. I have seen its baneful influence, in destroying tender feeling and harmony in the human family. Oh! may the bright and morning star arise, and usher in the glorious day of light and peace and love amongst mankind universally.

---

When Infinite wisdom and goodness calls the soul from under the dominion of sin and iniquity, and awakens an earnest pursuit after eternal life, then it is that the dragon exerts his power to destroy those holy desires which are begotten of God. But he, in his boundless mercy, seeing it needful that these should enter into a wilderness state, suffers them to be there tried and proved, comparable to the dragon following them and casting out floods to drown those living aspirations after holiness, so that the true light which makes visible his kingdom of darkness might not shine upon the soul. In these conflicts I have seen and felt that state of mind, in which "there was war in heaven. Michael and his angels fought against the dragon; and the dragon fought and his angels, but prevailed not, neither was their place found any more in heaven."

---

Oh! the mystery of the power of God working out man's redemption from the fall! The scriptures are sealed as with seven seals, until the Lion of the tribe of Judah, Christ himself, cometh and fulfilleth in man

by his spirit and powerful Word, the things that are written therein. Then is understood by deep experience, that of "the sun being turned into darkness;" and also that "the holy city, new Jerusalem, hath no need of the sun, neither of the moon, to shine in it; for the glory of God doth lighten it, and the Lamb is the light thereof." In this living experience, we know a being changed and born anew; and thus becoming "new creatures," made so through a faithful following of the Lamb whithersoever he leads, being baptized with the one "baptism," that is compared to "fire," the nature of which is to consume and purify. Thus, the righteous are tried as in the fire, and acceptable men, in the furnace of adversity; for God the Father knows what is needful for the redemption of his children, and they know him and are not deceived.

---

It is a mournful consideration that for the sake of a few transitory enjoyments, man should choose death rather than life. But those who love not God above the perishable gratifications of this world, must experience the stings of a guilty conscience when all else leaves them and is forever gone. Oh! then who can endure the bitter reflection, that they had once an offer of eternal happiness, but were not willing to become fools in order that they might be truly wise! On the other hand, how happy the state of those who deny themselves, take up their daily cross and follow Christ, even though they should suffer persecution and the loss of all things in this life, that so they may be found living and dwelling in him—These have that peace within themselves which the world can neither give nor take away; a treasure

laid up in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal.

---

2nd mo. 6th, 1814. Our correspondence, my dear S., has been at a low ebb, for some time: but I hope our affection for each other partakes not of the season,—cold, and congealing like the hardened watery element. When we love one another, a letter from a friend is grateful; it cheers, revives and enlivens the flame of affection, or brightens the chain of friendship. Let us not then neglect to send our notices when we can, that we may thus add to each other's comfort. The clouds and storms of winter outwardly are an emblem of old age, when the shades of the evening of life are stretching over us, and darkening the scene. Our lives are checkered with clouds as well as sunshine, and we often need mental industry and fervency of spirit to meet the varied seasons and improve them to our profit. But when we believe that all these probationary revolutions and trials, are under the control and care of Infinite wisdom who orders all things aright, we are kept from murmuring under the yoke of necessary discipline.

It is a kind of relief to a burdened mind, when we can pour our sorrows as into the bosom of a sympathizing friend: but there is a Father and friend that is always near us, and who knoweth all our wants; to him we may turn in all seasons of grief and trial, and repose our trust in him. Though his ways are hid as in the deep from mortal view—yet patience and quiet waiting in faith and hope, is a safe refuge under these dispensations.

---

4th mo. 5th. We have two scourges in the land,—war and sickness. Although the hand of mercy graciously spares, yet the sound of mourning and dismay continues to spread, it is to be hoped to the awakening of the people's minds. We are so attached to this world, that judgments are necessary to make us seek and learn righteousness.

My mind is often drawn toward thee, in silent converse. By and by there will be neither converse nor device in the grave, whither I am hastening. I have been allowed many years to make ready for an important change; I hope (and may it be a well-grounded hope) I shall exchange this corruptible for an incorruptible inheritance,—a portion with the sanctified who have borne, and have had patience, and have kept the faith through this probationary pilgrimage. Indeed, I have drunk the cup of bitters, that hath stained this world and all its vain glories in my estimation. I feel very far from boasting; for I have great need more frequently to retire inward to the house of prayer, and crave ability to improve the fleeting moments, yet allowed me.

---

6th mo. 19th. Though no way offers to send this, I have taken my pen to answer thine of the 20th of last month. It was pleasing to me to hear of thy pleasant wafture down the Delaware. Thou wished for me along: I may say that the afflictions I have seen and felt, have cast a shade over my every days walk, and stamped on the page of my existence this language, All, or nearly all, is sorrow. I take no pleasure in these things; finding it good for me to be wholly weaned from the breasts of this world. Though thy affectionate care over a widowed mother



soothes and alleviates her sorrows, and with heartfelt gratitude I acknowledge, it gilds her evening hours with a ray of comfort. My sands are running low, and the springs of life are waxing feeble. I have need to gird up my loins and be vigilant; for it is a great work (at least for me) to be thoroughly washed and in a state of preparation for a pure, heavenly mansion. The earthly nature is so selfish, that there needs a cutting off the life of the flesh. It is good to be mortified in order to humble the selfish nature in us. So I try to possess myself in patience, and to have a humble trust in Divine wisdom and mercy.

26th. Jonathan Kirkbride and another friend visited our meeting to-day, and it concluded with solemn prayer. Until we are tried, we often do not know ourselves. When under the baptismal influence of washing by the Word, what a struggle there is between nature and grace, in which many know a passing under the cloud, and through the sea. May the Father of mercies reach forth his arm, and support his tried children who are ready to sink as in the deeps.

---

7th month 18th. We have had the company of Clayton Brown. He gave us plain, forcible and convincing doctrine; laying open our states as I think they are in truth. He also expressed much consoling, encouraging sympathy toward the young people.

24th. William Blakey is to have a meeting here to-morrow. Ah! we need something to awaken us. I sometimes think we are a poor set of professors: but I travail in spirit that life may gain the dominion. It requires diligent exertion to climb the lad-

der that reaches from earth to heaven; but if we gain only one step now and then, we get a little nearer to the open door which is to receive all who walk and not faint.

The people are riding about in their fine coaches, shining with varnish and silver, and appear to enjoy themselves. Perhaps some have laboured hard to obtain them; but if they would abridge their unnecessary trappings, and relieve the widow and fatherless with the money they cost, it might be a means of laying up a store for themselves far more precious, in the day that soon or late will overtake them.

---

2d mo. 12th, 1815. This is the last winter month; and a wintry prospect pervades the face of the earth by reason of a snow that fell last evening: and yet the weather is beautiful and calm for the season. Ere long we shall see the watery carpet dissolved, and spring with its cheering influence will soon be here. How many who saw the last, are now no more! and whether I shall see another, is to me unknown; as my time is almost clipped of its wings. Indeed, the harp, if not hung on the willows, appears to be unstrung, and the sweet melody of love sounds low, as if sitting on the banks of Jordan's stream mourning for Jerusalem, and the sweet peace of social harmony. There are heights and depths to pass over in our walk through this thorny vale; and what a happy state, to arrive at such a resigned frame of mind, as in faith and patience to bear all these changes with unruffled quietness!

Oh! what a precious thing is love and harmony in families! I have always loved my dear children, as a mother; but frailties and blindness more or less

lurk in the human composition, and the feet of the mind are apt to swerve imperceptibly to the right hand or to the left. Perhaps it is all right that a scourge falls on us when we think ourselves whole, in order to make us retire within, and let a deeper examination take place, that we may be properly humbled and flee to the house of prayer for safety. Through my life, I have sought peace and endeavoured to pursue it with all men; but the root of bitterness has oft sprung up, that would lay waste all social happiness.

At home there is again a pleasant sound of peace,—of peace with the nations; and may it spread universally. The contrary principle has cost me heart-rendings and tears; but I'll leave the subject; though this I know that love is a sovereign means to smooth the rough seasons of probation. Oh! how we ought to strive to live in it through all! If love prepares the feast, a little is enough; if otherwise, to bear one another's burdens is often our lot.

---

4th mo. 28th. O my Sarah, that thou were here to enjoy the sweets of renewed nature;—to behold the green grass and variegated flowers bursting forth, and to see the products of the earth smiling around; if indeed thou canst take delight in aught that is so transient. And why not admire the gifts which so bespeak the marvellous and bountiful hand of Almighty wisdom and goodness, displayed in all his works? They may indeed attract the attention of the passing traveller for awhile, and produce a glow of gratitude and delight to the thoughtful mind; but in a little time the picture is changed, and they are gone! What an emblem of the spring-time of man,

his summer and his autumn fading into old age; when the "sound of the grinding" becomes low, and "the pitcher" is about to "be broken at the fountain," or cistern, the heart, because "the dust shall soon return to the earth as it was, and the spirit unto God that gave it." And yet these objects of sense,—how they steal away the affections, and absorb the attention of mortals, diverting them from the main point for which they were created, and thus preventing them from looking through and over them to the Creator and Giver of all.

But amidst this profusion of attracting objects and delights, is it not wisely ordered that a mixture of bitters is infused, in order that we may see the failure of human happiness on this side the grave?—Happiness is our desire; but oh! how we blunder in the way we take to attain it! What a wonderful composition is man! His will, how hard to be disciplined! Even when lying under adverse and heavy pressures of affliction, what a struggle to get free from self, and sometimes by that struggle we get the more entangled and wounded.

It is wise, while in fulness and plenty, to remember that a time of scarcity may come. We don't know what changes may take place, as respects ourselves. It is good and right for those who have plenty to look out and feel for those in straitened situations. How many who are called from works to rewards, having gathered a superfluous store of this world's goods, might even then make the heart of the poor widow, or those who are wading under difficulties, to rejoice with a donation of what they can no longer enjoy! But the rich too commonly leave their wealth to the rich, not remembering that

“blessed is he that considereth the poor.” Well, this life is not long; and if the poor, like Lazarus, become prepared at its close to be happily landed in Abraham’s bosom, it is no matter. But this subject has often pained me, that man should become so glued to the gains of this fleeting world, as to shut out tender feelings, proper feelings for his brother man.

---

5th mo. 28th. Nathan Hunt was at our meeting to-day, and the Quarterly meeting begins to-morrow. I attended the meeting, though I felt very weak.—Nathan arose with these words: “Died Abner as a fool dieth?” and he had doctrine for the rich and the poor; and for the weary traveller who sitteth alone and keepeth silence, under mournful circumstances. I think he said all that was necessary to lead men to seek their true interest. The house was nearly full, the meeting held long, and he was on his feet most of the time.

I feel like a pilgrim; old, feeble and tottering, but it is good to be humble, and I desire not to murmur. My faculties, as well as my body, are on the decline; and ere long I shall be silent,—when gathered to my fathers and my departed kindred. A solemn consideration! a serious view!

---

9th month 25th. We had Nathan Yarnall at our meeting, and he spoke encouragingly to those who were as the dry bones, or felt themselves so, as if their hope was lost. He also mentioned the words of Jesus to his disciples, “If I go not away, the Comforter will not come: but if I go away, I will pray the Father, and he will send the Comforter, that he may abide with you.” So there is a time of deser-

tion and poverty needful for us, and as we abide in the faith and patience, the time of refreshment will come.

I am conscious of being very poor; but this I know that love is the balm which heals and smooths the rough passage of life. I always strove to live and walk in love and harmony among all with whom I have had concerns, through life; but the contrary principle rules in unregenerate minds and keeps them in bondage as in the region and shadow of death.

---

3rd month 3rd, 1816. How natural to wish for an alleviation of bodily or mental afflictions! and a dear friend is sometimes longed for in such seasons that we may unburden and lay the load a little upon.— But is it generous to lay a weight on such sympathetic minds? I would say, no. Therefore I will try to bear my allotted portion of trials with cheerful firmness. But weakness is mine, both of mind and body; and apparently I am drawing near the verge of time. My life seems to hang as on a single thread. I look for a change daily. My age makes it certain that a few more days at most will terminate a seventy-five years race; and then I shall go the way of all flesh, leaving my near and dear children in an inhospitable clime: but I shall leave them under the care and notice of an Almighty Father who sees and knows all things, and orders them according to his infinite wisdom and mercy. His ways are not as our ways, nor his thoughts as our thoughts.

There is a reward promised to those who make the widow's heart rejoice. I often feel myself as a lonely widow; but find the balm of sympathy in some of my dear children. They know how to bear with

me in my weaknesses, and to watch over me with affectionate forbearance.

A letter received from my dear Mary renewedly endeared her to me, though far remote. How often is she in my thoughts! May she strive to enter the strait gate, and walk in the narrow way that leads to life. This world presents a rough path; yet if, though blundering and often falling, we rise again and journey forwards toward the good land that is ahead, all will be well at last.

---

11th mo. 9th. I sometimes feel a little hope that the candle of light and Divine consolation may yet shine on my dwelling; but be that as it may, I fervently wish my end may be crowned with never-ending peace. Under this hope, I strive to leave all my cares to Him who knows how to dispose of us, and all his works.

---

1st mo. 9th, 1820. Gold is tried in the fire, and acceptable men and women, in the furnace of adversity. Under all my afflictions, I try to be passive, and let the heavenly Potter form and mould me into such a vessel as he sees meet. But the vessels in the former temple were to be of beaten gold, and passed under the hammer to make them fit for sacred use. So chastisement is for every one whom the Lord receiveth. Yet with all these views, I often feel as if trodden under foot, and to be cast out; and am ready with the prophet to cry out, "Oh! my leanness! my leanness!" or where he says, "I am a man of sorrows and acquainted with grief." But sometimes, even when the billows go almost over my head, I can be cheerful and satisfied.

1st mo. 31st, 1820. My memory is like a vapour; things that I want to write about, if I don't immediately put them on paper, they vanish. So it is, once a man,—twice a child. I feel pretty quiet under all my infirmities. My sands are running low, and I shall soon leave all, whether they leave me or not. I am waiting for my change. I looked for it last night, being attacked with a cramp in my right side. Medicines won't always stop the messenger of death; the old frame must fall ere long. I am now near my eightieth year; and though so weak and feeble, I have got out more to meetings this winter, than for three winters past.

5th mo. 7th. On fourth-day afternoon, I was attacked with a severe pain in my head, neck and shoulders. It was a marvel to me that my senses were not affected, the pain was so great. May I be thankful as I ought to be, that I am preserved in a good degree patient under such a pressure of suffering; though light to what many undergo. I am grateful for the rod and the staff, as leading to mental resignation, and turning the eye toward those scenes which must soon be realized. May I so improve the few remaining fleeting moments, as, when the awful change comes, to be admitted to a happy home in those mansions which are free from sorrow, pain, fears and troubles.

---

5th month 17th, 1821. I have always wished to be directed aright in my checkered pilgrimage through life, though often much tried with weakness and heavy besetments. In training the innocent lambs given to my charge, I waded along through a difficult path way. When I went to meetings and left



them at home, many a fervent heart-felt intercession, with showers of tears, have I poured out for their best preservation, with my own; under a consciousness that I was as nothing, but a monument of mercy. But the Lord has looked upon me in mercy, and often plucked my feet out of the mire. May his pillar of cloud by day, and of fire by night, continue to be my leader and preserver, till I arrive safely in the promised land, the Canaan of endless rest and peace.



*George Dillwyn to George Churchman.*

London, 2d mo. 18th, 1788.

Dear friend,—Thy acceptable lines of 9th mo. 23d, last, came to hand in the 11th mo. They reached me at a time when I was low enough to fear I had *indeed* some how turned aside from the right line of duty, and brought painful sensations upon the minds of thee and other valued brethren. But, as I was not conscious of having wilfully occasioned the embarrassment, I bore my burden as well as I could, with a secret desire that my exercises might at least tend to my own refinement. I had confessed in the second-day morning meeting, when the concern of our friends R. W. and P. B. to visit the continent was before it, that something of the same nature had attended my mind, though I did not see the time for my moving in it to be come; and as there was then an opinion started, that such a concern in a Friend from America, could not with propriety be laid before either that meeting or the Yearly Meeting of London, I entirely gave it up. From this time, my prospect of any further service in the country part of this nation seemed quite closed; and I therefore

concluded, if nothing new occurred by the spring, to return home; judging it far safer to stand still in the mean time, than to run hither and thither at a venture, merely to shake off trouble. But, about five or six weeks ago, the concern again appeared; and a few days after, I received a letter from our friend Sarah Grubb, informing that she had just imparted to the monthly meeting of Clonmell in Ireland, a like engagement, which she had been under ever since *our* first arrival in England—and that her husband had proposed to accompany her. They have since obtained the concurrence of both the monthly and Quarterly meetings; and are expected to come over to London in a few weeks. This unexpected occurrence, and the probability that if they get along I shall go with them, has induced me to give the morning meeting an intimation of it; not by way of consultation, but that any Friend who so inclined might have an opportunity of conferring with me thereon, as well as that none might suppose I meant to go forth by flight. Hitherto I have not heard any thing against it. My mind feels relieved, quiet, and reconciled to the dispensation through which I have been led; and several valuable friends in the country have written encouragingly. I write to thee thus particularly, that as I trust thou continuest to be interested in my movements, (for the cause-sake) thou may know how it is with me; and that, although my confinement to one spot is almost unprecedented, daily direction within my limits has not been withheld, nor my mind suffered wholly to cast away its confidence.

By a letter from dear John Pemberton, dated the 7th at Kendal, he mentioned thy request to have a particular account of the institution and regulations

of Ackworth school. I have taken some pains, since we came over, to obtain it, and made considerable progress as opportunities of information occurred, not knowing that any thing of the kind was intended for publication: but now, applying on thy behalf, I am told there is a particular account of the several steps taken, the order of the school and regulations of the family, prepared for publication. So that it is probable either John or myself may be able to answer thy request, by the time of our return, if that is ever permitted us. A clergyman, named Jos. Benington, in an Essay on Schools, after mentioning several academies of the dissenters, says, "But no where have mine eyes been so pleased, and my mind so charmed, as with the Quakers' establishment in the north.—Mildness there tempers the severity of discipline; and virtue becomes more amiable by the simplicity of its form; while the mind in the mean time is tutored to the sterner habits of industrious labour. The legislator of Sparta would have viewed the institution with admiration and pleasure. It is only in a society so organized as that of the Quakers, that regulations can be formed which shall exhibit such order—such decency—such decorum." I find that from 18th of 10th mo. 1779, to 23d of 11th mo. 1786, there were nine hundred and eighty-six children admitted; of whom twelve died of the small pox and other disorders. The family have been remarkably favoured with health; and I do not discover that Friends are, in their warmest expectations of its prosperity, at all disappointed. I remain thy friend,

GEORGE DILLWYN.

## FRIENDS' MISCELLANY.

No. 3.]

THIRD MONTH, 1839.

[VOL. XII.

MEMOIRS OF BARNABY NIXON,  
*Late of Virginia, deceased; with Extracts from  
his manuscript writings.*

### INTRODUCTION.

Our worthy friend, Barnaby Nixon, left at his death a collection of memorandums relating to some transactions of his life, together with sentiments and reflections on religious subjects. From these memoranda the following extracts have been taken: and although to select and prepare them for publication, has been a work attended with some pains and difficulty, it has also been accompanied with the belief, that they may contribute to the satisfaction and improvement of religious minds. With this sole view they are now offered to the public; in doing which, it may be proper to observe, that the author possessed but a slender education; and as his *manner* of expression is generally preserved, the language is frequently incorrect, as respects grammatical propriety. The transitions from one subject to another, are, in many instances, sudden: but this, from the *nature* of the compilation, appeared to be unavoidable.— Sometimes, however, connecting or explanatory sentences have been introduced by the compiler, and sometimes summary accounts of particular passages of the author's life.

With respect to the life and character of this friend, it may not be improper to inform the reader, that he was born about the 1st month, 1752. His parents were Phineas and Mary Nixon, of Perquimons county, North Carolina; who, in the management of their children, were careful to restrain them from evil.

He was sober and religiously inclined in early life, and as he advanced in age, he grew in religious experience, and received a gift in the ministry; in the exercise of which, he manifested much sincerity and zeal. He was exemplary in the attendance of religious meetings; and in his manner of living, he was so abstemious as wholly to decline the use of flesh as an article of food. And notwithstanding we believe that this particular singularity is not generally incumbent on christians, yet as *his* practice was founded on conscientious scruple, and accompanied with evidences of sincerity, we doubt not, according to the judgment of the Apostle, Rom. xiv. that his sincerity was accepted in the Divine sight. And as his conduct in this respect was influenced by a full persuasion in his own mind, so he manifested a desire that others might walk by the same apostolic rule. "Let every man be fully persuaded in his own mind."

Although the following pages may show that the writer was deficient in literature and the command of elegant language, yet they will show what is of infinitely more importance, a life exhibiting self-denial, zeal, and persevering integrity to the end. The support with which he was evidently favoured, through some dispensations peculiarly trying, may be considered as an evidence, not only of the sincerity of his heart, but of the fatherly regard and watchful providence of *Him* whom he had endeavoured to

serve. To conclude, he was scrupulous, zealous, and almost incessantly engaged in active services. He endured afflictions with fortitude, and when verging towards the close of life, he was enabled to look forward, with humble confidence and animating hope, to that state of being to which he was approaching.

Meeting for Sufferings, {  
Virginia, 5th month, 1814. }

---

In re-publishing the following Extracts and Memoirs from a copy printed at Richmond in 1814, the editors have made a few verbal corrections, and varied the arrangement of some of the essays, so as better to suit the order of the times in which they were probably written. The circulation of this valuable little Work, is thought to be very limited; and is a sufficient apology for preserving it in the pages of the Miscellany.

EDITORS.

---

### EXTRACTS, &c.

Before I was twenty-one years of age, in qualifying as an executor to my father's will, after taking the affirmation Friends commonly use, as the law directs, I felt my inward peace so much destroyed, that my mind was brought into serious thoughtfulness on the subject: believing that a christian spirit would not require such a ceremonious form of words to bind us to our "yea" and "nay:" "for whatsoever is more than these, cometh of evil." And if those words comprehend no more than yea or nay, why should they be used? I have often been pained to see some taking the affirmation in a light, airy manner, saying, "I do solemnly, sincerely declare," without the appearance of solemnity of mind in themselves, or in

those about them. The more I felt after this subject, the more I thought it would not be right for me to take it again. And, though I have been presented for refusing, yet I never was fined, neither have I ever taken the affirmation since the first uneasiness about it.

---

In the year 1778, he married Sarah Hunnicutt, daughter of Robert and Sarah Hunnicutt, of Prince George county, Virginia: and not long after, leaving his former residence, he settled within the limits of Burleigh meeting, among the relations of his wife. In these important transactions, it appears that he was influenced by an earnest desire to act under Divine consent, and that he apprehended he was favoured with it. That his proceedings in relation to marriage, were not conducted with that levity which is too often indulged on such occasions, appears from the following relation, which he gave: "When we sat together to converse on the subject, our minds were overshadowed with Divine love; our hearts were softened, and our spirits contrited to the Divine will. We were sensible that the ownings of Truth were with us in our undertaking." On the subject of his removal, he said: "I believed that if I moved without Divine approbation, and settled myself where it was not my business to work, I then should wither and die as to religion: and so live and die miserable. This brought me under deep concern, day and night, in humble prostration of soul, imploring Divine counsel. At length, he that seeth in secret favoured me with a belief that it was his will I should move,—which settled in peace. But I felt so nearly united to Friends, and so closely attached to

the meetings where I had often been refreshed with overshadowings of that love which cements the members into one living body, that it was a close trial to be outwardly cut off, by receiving Friends' certificate, (which was readily granted to me,) and to be joined to another body of Friends, and become a member of other meetings where I had not felt this growth of harmonizing unity in Truth's cause.

I have often been much concerned to see some Friends so lightly remove their habitations; who yet profess to be led and guided by the spirit of Truth, but do not appear engaged to seek its directions; concluding that their own wisdom is sufficient to guide them in such important concerns. Can such as these feel that they are converted from the government of the spirit of this world, to the obedience of Christ, and say by their example that they are purchased by him, and now are not their own? I firmly believe that those who are truly redeemed out of spiritual Egypt into the kingdom of Christ,—as they continue faithful, move only as they are directed by Divine wisdom, in such matters of importance. For their own wisdom must be kept down, and "the wisdom which is from above" be depended on, and waited for: and then they are led and guided by an almighty and unerring hand, to advance the testimony and cause of righteousness; and are not forsaken, (I can truly say,) and left as sheep without a shepherd, to stray in wild nature over the world. Thanks be to the God of love who first loved me and brought me into his love, and enabled me truly to say, that I have often sought his favour, and to know his will, saying in secret resignation, shall I do this, or shall I forbear? Then I have found acceptance with him, and



he has been pleased to gather me into the streams of that universal love which maketh glad his whole heritage.

---

I believe it is the Divine will, in this our day, that those should be convinced of their error, who think it is only in matters of great consequence that divine revelation is to be experienced, to guide the attentive mind. Let such as these consider, how they are resisting and denying the Holy One who hath been daily striving with them, by his spirit in their hearts, in *little* things; showing what is good, and gently moving the mind to be faithful to his will in *little* things first, before great things are revealed. And when evils, apparently small, have been presented to our minds, how hath the witness of Truth been raised against them in our hearts! Doth not this evidently prove that "God is a spirit;" and beholds and encourages the least good desires in all men every where; offering to lead and govern them in *all* things?

The scriptures of truth abundantly coincide with the movings of the Divine principle, or spirit in our hearts. It was this spirit that opposed the evil workings in Cain's mind. *This* encouraged Enoch in "walking with God." *This* strove with the old world who would not adhere to it, when Noah, yielding faithfulness to its leadings, was directed and assisted in his work by the Great Creator's power, which saved him and all that were with him, in the works wrought by faith.

As Abraham, Isaac and Jacob, yielded obedience to it, their minds were drawn more and more into love for its glorious beauty, until it out-balanced every transitory enjoyment, and overpowered every op-

position to the Divine will. Then they were moved and guided about, as the winds and clouds, in obedience to the Great Creator.

Joseph was a lover of righteousness, and hater of evil; and the Lord often appeared to him in prophetic dreams, mystically pointing out to him things yet to come. These favours tended to strengthen his hope and confidence in him who is the never failing helper of the righteous. These things I write from living experience.

Joseph's love to the author of his life, out-balanced the pleasures of sin which are momentary, ending with a sting, and with the terrors of judgment. "How can I do this great wickedness, and sin against God!" was his language. This gained omnipotent regard, which preserved him from all the malicious designs of those that intended evil against him; and exalted him above all his enemies: so that confession was made in Pharaoh's court, that the spirit of the living God did dwell in Joseph.

I wish for the present generation to consider how far they are superior, in religious principles, to those ancient heathen nations. *They* believed in a Superior Being who revealed his will and mind to some few. But they appeared to have no prospect of coming to any acquaintance with him themselves. Is not this the present state of *many*, who do not profess to believe it to be attainable, in this our day, to "acquaint themselves with God, and be at peace," according to scripture exhortation; saying, Divine revelation is not needful now, and is not to be expected. And many who acknowledge that there is an inward Monitor to direct man from evil, deny its efficacy to overcome sin and lead out of all evil. To call men

to come out of sin, and not to aid them with his spirit to do it; and to wound the conscience with a fearful dread of eternal punishment for living in sin, which they cannot avoid,—is not this to accuse the Creator of being a hard master, as satan and his subjects ever have done? Or else they deny believing that any such judgment will follow their transgression. This was the reasoning of satan to Adam and Eve, and to every succeeding generation of men; flattering them with a false hope of enjoying great satisfaction, by going into things which they had believed were wrong; persuading them that no such great judgments would follow, as they had believed from the word of Truth. But how often do men feel the judgments for sin, which they had been warned of, to fall on them, greater than they had expected; being inwardly tormented with guilt, and “a certain fearful looking for of judgment.”

As one end of the compass needle, when it has not lost the lively touches of the loadstone, will point to the north, and the other to the south, so is the state of man. As long as he retains the lively touches of the love of God in his heart, he can secretly discern the pointings of the Divine will, and perceive the will of the flesh, which is contrary to it. But man, by long continuing in sin, may lose that love to truth he once had, become a hater of it, and of the light that is in him, because it so often reproves him for evil. Then this holy Spirit may be withdrawn from striving any longer with him, as it was from the old world: or he may seek for favour and counsel, when in great distress, and not obtain it; and the things which belong to his peace be hid from his eyes; because he has endeavoured to stifle the witness of

Truth in his heart; doing despite to the spirit of grace; trampling under foot the offers of salvation; and counting the blood of the covenant an unholy thing.

My heart is moved while I write, with desires that men may be redeemed from the power of satan and his kingdom of darkness; and brought into the power of God, and his marvellous light.

The Lord has formed man with a desire to take up his abode with him, and tabernacle in him; that his kingdom may come to be known in him, and his will to be done in him, as it is in heaven. And what an evident demonstration of this desire is man often favoured with, by the still small voice of heavenly Love, following him from time to time,—showing what is good, knocking as at the door of his heart, for him to receive this love, and not to keep it out by cleaving to the vain pleasures of sin! Let us all submit ourselves to these visitations, as Jacob of old did when he found the Lord was with him in the night season, opening heavenly visions in his mind: he then said, “Surely the Lord is in this place, and I knew it not. How dreadful is this place! this is none other but the house of God, and this is the gate of Heaven.” And Jacob vowed a vow, saying, “If God will be with me, and will keep me in this way that I go, and give me bread to eat, and raiment to put on,—then shall the Lord be my God.” We also find that the Divine presence did go with “poor worm Jacob,” and did keep him in the way he should go.

The path of the just shineth brighter and brighter as they diligently walk in the light: and in every act of obedience, men grow stronger to encounter trials. Seeing negligence in performing our duty, leaves us more in satan’s power, how needful it is to be steady-

ly pressing after the Father's love, which is the spiritual light and life of men! How needful to be watching unto prayer, and to feel the mind secretly breathing after it! These, if they continue in the right hunger, *will be fed*.

The Most High by his holy spirit reveals his will to all men, requiring obedience to it. And there can be no hiding from his view; for he searcheth out all the hidden works of men, which are done in darkness; and he never approbates sin in any one; because he calls for only what he has revealed as the duty of man, and given him ability to perform.

Can any confute these truths; that the Author of our being has placed in us *that* which reveals good and evil? or say that we cannot answer the end of our creation, by complying with what the Creator requires of us? We know that creating Power has placed in us a something which shows these things: let it be called what it may, we know that it must be something good; because it never moves the mind to any thing but that which is good. Notwithstanding all this, when men are not disposed to yield obedience to known duties, they endeavour to invalidate the calls of this something, by disputing its authority and power.

---

I was many times under a necessity of setting forth to my elder friends, the injustice of holding slaves; and pointing out to them the iniquity of the practice. Sometimes travelling Friends came among us, and were moved to stir up Friends' minds to a deeper consideration of the subject. Thus *He* with whom is no respect of persons, worked both immediately and instrumentally; until the concern became so general

at the Yearly Meeting of Carolina passed a rule, that no Friend should sell a slave, except on some extraordinary occasion, such as keeping a husband and wife from being parted; which was to be judged by the monthly meetings. And, in a little time, Friends were advised to set their slaves free, by signing emancipations for that purpose.

This was in the time of the revolutionary war.—The magistrates and people were highly enraged; and had numbers of the emancipated black people taken up and put in jails, to be sold at the county courts. Friends employed lawyers to plead their cause, which they did very notably; showing that at the time when those persons were liberated, there was no law in force to prohibit the emancipation of slaves, or to justify the practice of interrupting those who had been so emancipated. But the magistrates, notwithstanding, arbitrarily ordered a considerable number of them sold at public sale, both in Perquimans county, and in Pasquotank. The case was removed to the superior court, which gave judgment that the proceedings of the county courts were null and void. But the Assembly passed some kind of a law, to continue in bondage those that had been sold; and to take up and sell any that were freed by emancipation. Yea, the hearts of some have been so cruel, that they have at all times of the night gone in pursuit of the free black people—breaking open houses: some that have fled have been shot, and others taken by violent dogs, when the poor creatures had not been charged with the breach of any law; only because they had their just right to freedom granted by their former owners. For such cruel doings as these, how can the inhabitants, (unless they repent and

amend their ways,) expect any thing better to follow than some heavy judgment as a scourge on the land, when the Lord arises to judge the cause of the poor and needy? My mind has often been much exercised on account of that oppression, and, in a particular manner, for the magistrates who were concerned in it.

---

In speaking of the trials which he, in common with his friends, encountered during the revolutionary war, he says: "My heavenly guide showed me, that I ought not to be driven into any activity, by a spirit of fear, when otherwise I should not have thought the requisition right; (although there might be an appearance of great sufferings;) believing that there was a higher Power than was in the spirits of threatening men: and that it was my duty and greatest interest to obey that high Power which giveth the spirit of love, and of power, and also giveth sound judgment to discern what is right in his sight.

Oh! how wonderfully I have known this heavenly Power to bear me up above being brow beaten and put out of countenance by the proud looks and haughty stations of men! I have seen great sufferings, loss of time and property too, by slavish fears. But if I am on the Lord's side, why should I fear men, so as to hide my property or myself from them? Let me show, that the love I have for *all men*, overcomes fear.

---

In the year 1782, and before he had appeared in the ministry, he felt a concern to visit a preparative meeting, held at Thomas Sadler's, in Brunswick county. And although he at first put it off, and had

many reasonings against it, he was at length induced to give up to the little lively manifestation of duty. He accordingly attended the meeting, accompanied by Joseph Butler. Of this visit he gave the following account:—"Truth opened our way for labour in the meeting, far beyond our expectations: and a great change was wrought in my feelings. I went from home weeping, and strewing my tears under the burden of the cross; and I returned, crowned with peace and the heavenly Father's love."

He performed, as companion to our friend James Ladd, a religious visit to Friends of the lower parts of North Carolina. In an account which he left of this visit, he expressed the following sentiments: "When the Lord's servants are kept humble, under the holy anointing, they believe the time is hastening for all old things to be removed; when 'the elements will melt with fervent heat,' and these earthly tabernacles must all pass away; but the righteous, according to the promise, look for the coming of new heavens, where their spirits will ascend to God who gave them. Oh! what manner of people ought we to be, in all manner of holy conversation and godliness! What diligence ought there to be, that we may be found without spot and blameless! What boldness then is felt in the cause of Truth; the fear of displeasing man, is then overcome! In feeling these things, I have many times thought I might truly say, as a servant formerly did; that it was good for me that I was afflicted; for before, I went astray; but after I was afflicted, I learned his statutes, so that I have been enabled to sing of his mercies and also of his judgments."



As I knew that one hour in the Divine presence was better than a thousand elsewhere, I often desired to feel this by my fire-side,—before I went to bed. And sometimes before I experienced the blessing, I had to go down into deep troubles, and submit to the way of the Lord's coming, to burn as an oven, to do away all the high notions and stubborn works of pride, and the light, airy chaffiness of the mind; that I might be cleansed and sanctified, for the Holy presence to come in and tabernacle with me. Then it is that the Lord will bless,—and will multiply his favours! Oh! how thankful I ought to be for the many favours that have been bestowed upon me.

---

The prophet, in speaking of the blessings which were intended for the righteous, also pointed out the means by which the blessing was to be obtained: He says, "Every battle of the warrior is with confused noise and garments rolled in blood:" and then he says: "but this shall be with burning and fuel of fire; for unto us a child is born, unto us a son is given, and the government shall be upon his shoulders; and his name shall be called, Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace." Here the christian's warfare is described; the conflicts of those who come to know the blessing of Christ's coming to take the government on his shoulders—to be their wonderful counsellor, and to rule in them as a mighty God and everlasting Father: for "Zion shall be redeemed with judgment and her converts with righteousness."

But alas! too many turn their backs in the day of battle, because they will not submit to this inward burning; but they flee from it into conversation, or

some other earthly enjoyment; so they nourish those attachments to this world which ought to have been given up as fuel to the fire; and thus they strengthen self-will. These do not love silent waiting; but keep themselves intoxicated with their sensualities, until their minds become so captivated, that they have no power to come into Zion's quiet habitation.

---

I often felt earnest cravings to be in the Divine presence; and often sought after it in the night season, and in solitary places. In these exercises of mind, I met with joyful satisfaction when others were asleep, and no human eye beheld me.

Sometimes, however, I was greatly beset with reasonings against the practice of solemn retirement with my family, and I endeavoured to avoid the cross, by keeping my exercise to myself, secreted from my family. I earnestly desired to find the feeding place of Christ's flock, that I might rest from the troubles of this world. But my desire was denied, with a language similar to this, "go thy way by the footsteps of the flock, and feed thy kids beside the shepherd's tent." So I could not be fed until I called my family from the noise and tumults of the world, to sit with me in silence, that they might feel something better than their childish vanities. Then, when I submitted to the cross and all were silent, we were watered and refreshed together.

I have experienced many trials respecting the attendance of religious meetings, when I have been under much infirmity of body, or other difficulties or obstructions. But he that loved me supported and preserved me through many such trials; and I have been made to rejoice under the canopy of Di-

vine love. How good it is; to be desirous to bring forth acceptable fruit to the Lord! Those who are thus engaged can sing, as Mary did; "My soul doth magnify the Lord! and my spirit hath rejoiced in God, my Saviour!"

Oh! what need there is for all, before it is too late, to know the good seed which is sown in their hearts to "take root downward, and bear fruit upwards," while their summer lasteth; lest their harvest be over, their summer ended, and they not saved: then it will be too late to labour; and great will be the disappointment,—great the fall of him who has been unfruitful!

Some may reason, that they never had much revealed to them. This they may expect, as long as they are unfaithful in the little. If a child will not be obedient to learn his letters, and many other little things, will he ever acquire *much* knowledge?

I believe there are diversities of gifts and administrations, but are they not all administered by the same Spirit:—revealing to each one what his gifts and callings are in the church of Christ? And all ought to be actuated by the movings of the same wisdom from above.

All the Lord's people are taught of *him*, and great are their peace and reward. They are led by his immediate Spirit, and not by the precepts and traditions of men. They do not depend on the teachings of instruments, nor rest on the forms of the righteous. For "it is the spirit that quickens," and makes alive; but "the letter kills," and destroys that breathing of life which first made the soul alive. I hope this breathing will never forsake me, while I remain in this world. I trust in the promises of Christ, that

he never will leave nor forsake his followers to the end. I desire to be cleansed from all sin, that I may be prepared to join the "innumerable company of angels." Yet I have no right to depend on any works of salvation, but what are wrought *in* me. For, unless I know Christ come in my heart, and to overcome sin there, by putting down all evil under his feet,—to become *my* intercessor and mediator—to adopt me by free grace, that I may thereby become a son and heir of salvation *by him*; if I read and believe all the great favours which righteous men have known, yet I need not expect to be profited by any thing, more than what I experience *in* myself.

---

We find it was by Divine revelation, that the wise men and shepherds found Christ with his mother: they rejoiced and made obeisance to him, when the wicked hated him. It was by this inward operation, that others rejoiced in the coming of Christ; and that good old Simeon embraced the Messiah in his arms.

It was those only who were willing to receive the offers of salvation, that were benefited by them. But how can any ever expect to profit by any offer, as long as they reject it? for then, it cannot be their possession, or enjoyment; but the receivers *only* can possess and enjoy.

As, in former days, those who did receive salvation by Christ, came under the operation of his Holy Spirit, so it must be in every age of the world.

---

Soon after the Yearly Meeting at Wayne-oke, in the year 1789, he performed, in company with James Ladd, a religious visit to Friends of Rich Square, and

Jack Swamp meetings. On a review of this act of obedience to manifested duty, (which was not unattended with difficulties and discouragements to him,) he made the following acknowledgment: "Although it was not for me to stay at home to accumulate wealth, to lay up for the flesh to be attached to, yet I had *peace of mind*. Heavenly treasure was given me, for leaving all to follow Christ: and I believe that my so giving up, never occasioned me to lack any of those outward things which were really necessary for the support of my family."

He also relates, that he felt drawings in the love of the gospel, to visit the meetings and families of Friends belonging to the Quarterly meeting, of which he was a member. And as it lay with increasing weight on his mind, he spread the concern before the monthly meeting for Friends' sympathy, and had the meeting's concurrence and encouragement in the undertaking.

In the performance of this service, he was renewedly confirmed in his mind of the necessity of waiting for the clear discoveries of Truth; not only to direct, in *entering* into these arduous concerns, but in every subsequent movement, to the completion of them. And that this will not only show the most favourable time, and furnish with matter for communication, adapted to the various states of the visited; but will also point out those persons who may be the most suitable coadjutors in the work: as, by a proper or an improper selection of companions, the important objects in view may be much promoted or obstructed.

And he particularly cautioned Friends, to be careful how they joined with others in such services,

without feeling the right call, and having the unity of Friends in the engagement.

---

The death of Lemuel Jones, with whom he was nearly united in religious fellowship, was a loss to society which this friend in particular seemed deeply to feel; as appears by the following testimony which he left among his papers:

“Many friends have desired to see some memorial drawn up concerning dear Lemuel; but as there never has been any produced, I am willing to leave my testimony as a memorial concerning him.

“He had a cheerful countenance and was very sociable; his conversation was lively and instructive, and his manners courteous and engaging; which made his company desirable, and he was held in esteem by different ranks and classes of people who knew him.

“He many times expressed to me his concern for his children; desiring they might be preserved from that ensnaring evil of going into the vain, changeable fashions of the world, and gaiety of dress; which many of our unguarded youth by little and little go into, and so are gradually ensnared; having their minds drawn from the love and unity of Friends.— This throws them out into corrupting company, that entices them into one evil after another, until they become reprobates. He was eminently qualified for services in the exercise of the discipline.”

---

When Moses and Elijah had done the work allotted them in their day, others were qualified to fill their places. So, I believe it would be in this age

of the world, if that which qualifies were thoroughly submitted to.

I wish for Friends rightly to consider the cause of the poor state of many of our meetings, and to be engaged to seek after the restoration of the ancient beauty of pure life and substance, while the day of visitation is still extended.

It has often been my lot to visit the meetings and families of Friends in the lower parts of our quarter; and after the death of Lemuel, I would feel the loss of his spirit, in going down with me in the baptizing feelings of the state of things among Friends. Oh! how great is the want of such elders in these days; getting down in their minds under a proper feeling sense of their burdens—bearing up the life, and advancing the testimony of Truth against all wrong spirits, which rise in opposition to the precious influence of Divine love.

Oh! how elders ought to keep under a feeling sense of that love which gives power over the world, and be willing to travail into deep judgments with the people, as into the very bottom of Jordan, that they may bring up stones of memorial out of the deep: whereby they may be enabled to teach their children of the Lord's wonderful works, when they sit in their houses, when they lie down, when they rise up, and when they walk by the way.

---

One day I felt a concern to visit a friend who was in the station of an elder; and went alone to the house in the evening. After the family had gone to bed and left us together, I felt engaged to query with him respecting his conduct, and was drawn to point out his sorrowful state,—falling from the life, and from

usefulness in the society. But he could not bear to be treated in so plain a manner, and several times cried out in a passion of resentment. Yet his passionate behaviour never drove me from my concern, but he found it drew me closer to his feet.

I went to bed in painful feelings, and remained under the weight of exercise, till after breakfast next morning. Then I felt the way open to labour in the line of the gospel, which melted all present into tears and cementing love. He expressed his gladness for my visit to him, and when I came away he walked some distance, and appeared loath to part.

I found a more ready openness in the next family to which I went. I saw things clearly, and was enabled to point out the man's earthly-minded state, and to tell him plainly, that if he did not get more loose from the love of this world, be more spiritually minded, and bring forth heavenly fruits, it did appear to me that his days *would be shortened*. I also felt engaged to address his wife, desiring her to use what means she could to draw him out of the cumbers, and to be more devoted to attend week-day meetings; for unless there was a reformation, she might expect to lose her husband and be left a widow. It was a time of favour. He and his family poured forth many tears. I have often found Truth's way of leading and working, was *marvelous* to me.

---

I obtained a minute of concurrence to visit the upper Quarterly meeting, and other meetings there-away, but no suitable companion offered to go with me. And in the time of attending the Quarterly meeting, then held at Cedar Creek, feeling the weight



of appointing meetings, and not having any companion, I got much discouraged; but Friends encouraged me. After the Quarterly meeting, I went to Caroline; and after a time of silence, I had an arduous time of labour. I returned to Cedar Creek, where pretty many gathered to the meeting; and it was a favoured season. I felt a flow of life to labour in preaching the gospel, nearly as long as I was able to stand. I felt the holy anointing to spread over the meeting, like the ointment which ran from Aaron's head to the skirts of his garment; so that I believe all felt the canopy of Divine love. After meeting, I got to Micajah Crew's; where, after resting awhile, I had a solid opportunity with the family and some neighbours who were there. Next morning, went to Genito, accompanied by Micajah, his wife and some other Friends. When I came to the place and saw the gathering, I was brought into a baptizing sensibility of the nothingness of myself, and in this trembling weakness, I was pressed with an awful weight, so that I thought myself not able to stand many minutes in the yard, before meeting sat. After we were settled in stillness, Truth opened things in a clear light, to point out that man by all his wisdom knew not God, nor the things of God; therefore this wisdom is altogether insufficient to direct in any religious duty. I had a laborious time; but was glad in finding Truth's testimony went forth over that self-sufficient, criticising wisdom of man.

On my way home, observing a house much shattered with thunder while I was gone, I stopped to inquire whether any lives were lost; and was informed, that a number of people were in the house,—one was much burnt with the lightning, but no one kill-

ed. These things are very awful, but he whose mind is stayed on the Lord is kept in perfect peace.

---

Not long after the foregoing visit, he felt an engagement of mind to visit Friends of Baltimore and Philadelphia, in the time of the yellow fever. "The concern," says he, "lay with such weight upon me, that my life was given up to the Divine disposal, and the fear of death was taken away. The call was hasty, to set out in a few weeks, to be in time to attend the Yearly Meeting at Baltimore. Under these weighty impressions, I often retired in silence; and at several times, when I sat down in the evening with my family, my mind was weightily impressed to declare to them, that I felt the call of Truth to us to be more loosened from the ties of nature, and all our transitory enjoyments, and to be earnestly engaged to seek after heavenly entertainments,—durable comforts—riches that never would leave us nor fade away." And before the time arrived for setting out on this contemplated journey, his wife was suddenly removed by death.

About two weeks after the death of his wife, having obtained the concurrence of his friends, he took a solemn and affectionate leave of his children, relations and neighbouring friends, and set out for Philadelphia, having David Baily for his companion.

He went pretty directly to Baltimore, and attended the several sittings of the Yearly Meeting; and after it concluded, feeling an engagement to visit the families of Friends in the city, he communicated his prospect to some Friends of the ministry, and afterwards laid his concern before the ministers and elders of that place, for their sympathy and counsel respect-

ing that weighty undertaking. Obtaining their unity and encouragement, and being accompanied by suitable Friends, he visited most of the families in the city:—in which he remarks, they “were evidently owned.”

Leaving Baltimore, he proceeded to Philadelphia where he continued till after the Yearly Meeting there, in 1800. In the intermediate time, he received the small pox by inoculation; and having an ulcer in one of his eyes (which afterwards proved to be a cancer) and a film in the other, he submitted to several painful surgical operations; and was sometimes reduced very low both in body and in mind.

He notwithstanding spent a considerable portion of his time in visiting the meetings and families of Friends about the city. In these opportunities it appears he was considerably engaged in ministerial labours, and that his services were generally well received.

From the Yearly Meeting in Philadelphia he returned home, taking meetings in his way, in time to attend the Yearly Meeting of Virginia, held at Black Water.

After this journey, while of bodily ability, he spent much of his time in attending his own, and visiting neighbouring meetings. And although the before-mentioned ulcer in his eye became a large and painful cancer, which reduced him to extreme debility many months before his death, yet he continued zealously and actively engaged for the promotion of the cause of Truth. He was several times engaged with committees, under the appointments of the Yearly and Quarterly meetings; and frequently, from apprehensions of duty, visited sundry meetings within the

limits of our own Yearly Meeting and in Carolina.

In company with others of a Quarterly meeting's committee, he visited sundry meetings and families within the compass of the lower Quarter. In the performance of this service, the states of some whom he had visited drew from him the following remarks: "Oh! that man would learn to keep humble; for what hath he to be proud of! The righteousness of *man* is as filthy rags; and the righteousness of God is not at man's command, but is to be humbly waited for. Man is formed and upheld by the Creator, and his appearance is soon gone, like a shining bubble on the waters. I have often humbly desired that I might be kept as submissive to the Creator, as the clouds which he raises and fills with water when he pleases to pour forth showers on the earth, and then pass into nothingness again.

"As we went from one house to another in this dependant state, waiting for the overshadowing of the Father's love,—desiring to be faithful to its movings, and believing that it would be the last time I should have the like opportunity, we often met with times of great favour: being enabled to search the camp as with lighted candles, and bring hidden things out of darkness.

"As Daniel was engaged to thank and praise the God of his fathers, who revealeth the deep and hidden things;—he knoweth what is in the darkness, and the light dwelleth with him,—so I wish, not only to praise him in word, but that my *life* and *conduct* may praise him to the end of my time."

In another visit which he performed under a similar appointment, it appears that he was particular-

ly impressed with the necessity and beauty of unity and harmony among Friends. On this subject, the following remarks were made.

“This state will evermore be blessed with the circulation of life from member to member. They are engaged in mental prayer, breathing for one another, and they partake one with another, to the rejoicing of each other’s hearts. But we find a breach of this unity prevents the heavenly blessing: For “if thou bring thy gift before the altar, and there rememberest that thy brother hath ought against thee, leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift.” So, we need not expect our offerings to find acceptance, until we do our part of the work of maintaining love and unity. When we have faithfully done our duty in the Divine sight, then we find acceptance. And, “if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established; but if he neglect to hear them, tell it to the church.” See the beautiful order established to maintain love and unity, and to be qualified to say; Lord, forgive me my trespasses, as I forgive them that trespass against me. So we may find that all hard thoughts one against another ought to be removed, before we can be rightly prepared for Divine worship.

But it appeared to me that Friends had been much behind-hand in this needful work of maintaining unity;—that they had felt some dislike to one another’s

conduct; and for want of taking timely care to discharge themselves of their uneasiness, they had from time to time laid up these things in their minds, till some had got many accounts, old and new, against some of their friends, which had never been settled, or blotted out of their minds by the forgiving spirit of charity. These things produced shyness, and obstructed brotherly freedom and harmonizing love: so that they could not feel united for the prosperity of Truth, and for watching over one another for good. And some, knowing that they had given cause of uneasiness to their brethren, were willing to find something to charge their brethren with. Parents had infused their prejudices into the minds of their children. And when they assembled for Divine worship, the faces of each other revived the "aughts" they had against each other. These, not being prepared to receive the heavenly anointing, their minds were entertained with the failings of their brethren. Corrupting food! for any to feed upon the faults of others! These things stagnate the circulation of life in meetings, and may be compared to the foxes which spoil the precious vines.

As I endeavoured to be faithful, in this plain way of labour, I felt an increase of the precious ointment, and my heart was filled with gospel doctrines; so that I had to drop one sentence, and then to wait to feel strength of body to speak another; and endeavoured to arouse the meeting, both by precept and example, that we might endeavour to find some place in our friends' minds, to pour forth our concern for each other's preservation. For surely brotherly freedom ought to be used among Friends. It is a badge of dis-

cipleship, and where freedom cannot be used there is a state of bondage."

The meeting held long, and it was a solid time of renewed visitation.

---

After this, my affliction increased so that I many times did not get out to meetings. Dr. ———, furnished me with opium pills and advised me to use them, that my pain should not keep me from sleep. I asked him whether it would not benumb my sensitive faculties: but he thought it would not. I found it lessened the sensation of pain; so that I could lie still, and feel disposed to sleep, which was very comfortable to nature. But on strict examination, the pain still remained, and the disease was not likely to be removed. I found also that my ideas were not clear. It has a tendency too, to lessen all concern or anxiety about things, either present or any future state of being. Therefore I could not feel free to make much use of that which stupifies the talents given me "to work out my salvation through tribulation, fear and trembling."

I considered, in my deep afflictions, when I could not sleep, that the Creator of man is omnipotent, and that he permits afflictions for man's future happiness; that all things may work for the good of those that truly love and fear him. The Lord's prophets passed through many afflictions and troubles: and Christ, our holy pattern, "was a man of sorrows, and acquainted with grief," and felt the agonizing pains of death. He submitted to the Father's will in them, saying "not my will, but thine be done." So, when I have been enabled to follow the example of Christ, in submitting to the cross, I have found hard things

made easy;—my mind quieted in sweetness and borne up above pain, to rejoice in tribulations, and behold the mysteries of Heaven revealed to my understanding. This is much better than the operation of opium.

When we have given up all things to the Father's will, and by his purifying baptisms are made clean, then are we restored into the Creator's image of holiness. Oh! how much better for man to be awakened by afflictions, so as to experience this happy state; having the eyes sufficiently anointed to see things as they are in the Divine sight, and coming to buy gold tried in the fire, so as to be rich in Heaven—and having white raiment—knowing that the Lord hath clothed his nakedness,—than to be in a state of benumbed deception of being rich and full, when, in the Divine sight, he is poor and miserable, blind and naked. Did not Christ declare that many would be deceived, and not able to enter the kingdom of Heaven, where no unholy thing can enter?

Those that walk in the way of self-denial, and whose work has been to lay up treasure in Heaven, often bring their deeds to the light to know whether "they are wrought in God;" and if not, that they may be reproved—these have not much for the fire of judgment to kindle upon.

These are willing to go down into baptisms like one formerly who desired that he might be purged and clean, that he might be washed and made whiter than snow. How can any expect to be prepared for that *holy* place, without going down into deep judgments, and searching, fiery baptisms, to refine them as pure gold? The prophets, Christ and the apostles, pointed out these things; that the old earth and the



old heavens must pass away, and all things be made new. Darkness is to take place on this world's enjoyments. The prophet Joel says: "And I will show wonders in the heavens and in the earth; blood and fire, and pillars of smoke. The sun shall be turned into darkness, and the moon into blood." And the apostle Peter declared that "the day of the Lord will come as a thief in the night; in the which, the heavens shall pass away with a great noise, and the elements shall melt with fervent heat: the earth also and the works that are therein, shall be burnt up. Seeing then, that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness; looking for, and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness."

I have often thought, that seeing these bodies of flesh must shortly be dissolved, and our spirits be removed to a new place of abode, what manner of persons ought we to be indeed; employing ourselves in holy, godly conversation! I have often desired that I might not hear much of the vain, trifling conversations of this world; so that I might not be drawn into them: as these things have a tendency to beget into the same likeness. I wish for my words to be fewer and more savory, "for in the multitude of words (Solomon said) there wanteth not sin."

---

In the spring of 1806, I felt drawings to attend the Yearly Meeting. My mind was brought into a sympathizing feeling with the state of society; and a deep

travail of spirit for the gathering of back-sliders.— But in my affliction of body and exercises of mind, I had very little appetite to take nourishment: and daily I had fevers; making breathing so laborious that I many times thought I could not exist much longer.

The night before the time to set out to the Yearly Meeting, I had hard strugglings till after midnight; feeling drawings revived to attend the meeting, and many reasonings against it; apprehending that I was not able to go half way. I sat down and endeavoured to feel after the Divine will, and after some openings, I gave up to go in obedience to the Divine call. The severe pain in my eye and head gradually abated,—I lay down and got a little sleep in the latter part of the night.

In the morning when we were nearly ready to set out, Elizabeth Coggeshall came in, and told me that her companion was then Mary Morton from Philadelphia,\*—one of my sympathizing friends when I was there; but I had almost lost the recollection of her. She sat down by me, and asked me if I did not remember a visit I had of several women friends, in company with Arthur Howel, when I was in a low state. I told her I had often to remember that time. She said that she was then one of the company. She named several friends that sent their love to me, and some she said were true sympathizers with me. At the revival of these things, we sat and shed tears together.

We set out together; and although I was in much pain, and my appetite was so weak that I sometimes found it difficult for me to take as much as three

\* Elizabeth had been in his house before, in company with E. Byrd.

mouthfuls of bread and a cup of coffee, yet I was enabled to attend all the sittings of the Yearly Meeting, and to relieve my mind by spreading my exercise before Friends. But one or two long sittings I felt most easy to leave, a little before they adjourned.

I met with painful exercises with young people who would not keep their seats in meetings.

I felt Divine love to own my being there: and in the last sitting of the meeting, I could joyfully say that "I sat down under his shadow, and his fruit was sweet to my taste." And I had to call to my beloved friends, and invite them to come and partake with me. I also had solid opportunities with several at my quarters, and some were much tendered.

Elizabeth Coggeshall had much labour, and my spirit travailed with her in the harmonizing unity.

As I came on my way home, my mind was melted in humble thankfulness for the many favours bestowed upon me.

I know it is a pleasant state to be meek and humble. The Lord delights in teaching these of his ways, and guides them in judgment.

After I got home, I felt much exhausted and weak, both in body and in mind. I did not think I was able to attend meetings, but that my work was to exercise patience in waiting for my change.

Elizabeth and her companion were about two weeks visiting the meetings which belong to our Quarter; and then came to my house in the morning before our meeting at Burleigh. I got out to meeting with them: and as I sat in the forepart of the meeting, I desired to be felt with, and like Peter to be washed and to be clean every whit. After a time

of silence, Elizabeth began to speak of the happy state of being clothed with immortality; and said, that she had been brought into near sympathy with her afflicted brother who was then sitting near to her; and who had been a faithful labourer in that meeting: but now, he had nearly done his day's work, and would soon rest from his labours, and receive the rewards of the faithful. She addressed several different states then present; and afterwards was exercised in supplication; in which she interceded for her afflicted friend, with whom she said her soul was nearly united;—that the Lord would continue to be near him through the remaining part of his afflictions, who was sometimes made to be thankful and rejoice in them. She also interceded for his son, and then for the other part of the meeting. At the conclusion of the meeting she took me by the hand, holding it for some time,—and after a while, said; “Well Barnaby, I do not know how it is to be with me; but this I am well satisfied in,—that it will be well with thee.” I replied, that I hoped she would be favoured with that perfect love that casteth out all fear. We then parted, not expecting to see each other any more, in mutability.

This was not only a consolatory time to me, but it was a favoured meeting to others. Several friends said they had not been in such a meeting before; and that her testimony concerning me was of much more service, by its being delivered in a public meeting, than if it had been in my family. It tended to remove hard thoughts from some disorderly ones, whom I had honestly laboured with. And some that were in a lukewarm state, not willing to comply with some parts of our discipline, were at times judging that I

was too zealous. It tended to impress the labour which had been bestowed; and to open Friends' minds to feel more affectionate love towards me; and to receive close, sound doctrine afterwards. My spirit was so revived that my appetite returned; and I was strengthened to attend many more meetings, which were favoured seasons.

---

Cousin James Ladd had been in a consumptive, declining way for several months, and was desirous to see me. But he did not expect I was able to come to him, till some friends encouraged him to believe I might be able to go in an easy, close carriage. His son, James D. Ladd, came for me in the 9th month, 1806. I thought it right to wait for Truth's counsel; lest I might undertake what I could not perform.— And the answer to me in my silent waiting was; "Go with him, for it is right for thee now to go with him, as it was for Peter to go to the house of Cornelius when he was sent for." Although I believed that my weak body would have to endure much fatigue and pain, yet I had to believe that I should live to be brought home again. So I gave up to go; having my wife\* to nurse me. After we set out, the day proved to be very rainy, and the river was rough.— The carriage was lifted into the boat, with my wife and me shut up in it. We had four hands to row the boat, and were an hour in getting across. I thought of the danger we appeared to be in of being turned out of the boat: but I felt my mind stayed, quieted and easy, in believing I had that word to go which is above the wind and waters, and is all-powerful to command them. We got that evening to James Den-

\* A second wife.

son Ladd's, but I was so much fatigued that my bones and joints were in so much pain, I could get no ease for several hours. The next morning we got to James Ladd's, and found him in a weak state: but he was glad to see me. I often had to leave him and lie down to rest myself.

James desired that we might have a private opportunity together, so the family withdrew, and he communicated his tried situation to me. I desired him to give up willingly to the baptisms of death, that he might experience the resurrection of life. I wished him to keep in the hope. I thought we might rejoice together in considering how we had given up to the heavenly call in the morning of our days. We ought to travel down into deep judgments, that we might be enabled to bear every needful work, to fit us for the holy habitation. We had great encouragement to submit to the refining dispensations, and trust in the Lord's promises, that when his people passed through the waters the floods should not overwhelm them, and when they passed through the fire it should not kindle upon them:—like one formerly, that when he passed through the region and shadow of death, he would fear no evil. David declared the Lord's judgments were true and righteous altogether; more to be desired are they than gold, yea, than much fine gold; sweeter also than honey and the honey comb. He could sing of his judgments and of his mercy; for when he willingly submitted to his judgments then his mercy overshadowed him.

When I have willingly partaken of the bitter cup, then I have known it to be sweetened to me, and hard things made easy. So that I have been made to sing of the Lord's judgments, finding that they

wrought for my good. Christ said to his followers,—a little while they should seek him and could not find him. My mind was bowed in travail, to pray for him. The Lord in his wisdom hath ordered the day to continue to succeed the night, and the winter and summer seasons to succeed each other. He causes the sun to be withdrawn with its warmth from the earth, then the power of coldness takes place, and congeals the earth and waters into a hard, frozen state, like a rock. But by this means the earth is enriched and made more fertile, after it is softened again by the warmth of the sun. So the Lord's children spiritually experience such dispensations in the work of the new creation.

How ought we then patiently to wait in the winter season, and quietly hope for the coming again of the Son of righteousness, to soften our hearts, and make them penetrable, and capable of yielding greater increase of precious fruits to the Divine owner.—Oh! let patience have its perfect work, until the Lord may be pleased to say to the north, give up thy frozen state, and come thou south wind and blow upon my enclosed garden, and cause the shut up spring to be opened, and the fountain to be unsealed. My spirit travailed in faith for my friend, that if he would do his part, the Lord would bring him to experience these things.

After being with him several days, I proposed coming home on the morrow, which was the seventh-day of the week. He paused for some time, and told me he thought that he could not give me up willingly to come home till second-day; for he wished me to have a sitting in his family to-morrow, and the next day attend their meeting.

He desired his sons to be collected. I submitted to have a sitting, and it was a favoured time in his family; the next day they had my wife and me taken to their meeting, and although I thought I had taken leave of that meeting before, I was engaged to labour nearly as long as my weak body could bear. Elizabeth Patterson, from Carolina, also attended that meeting; and treated on the subject of the vineyard which had much done in it, and yet brought forth wild fruit. Oh! how deplorable must that state be!—to have the Divine hedge taken away, and that which is good to be eaten up, the wall to be broken down, and it to be trodden under foot, and the clouds to be commanded to rain no rain upon it!

James Denson Ladd was to take us to his house that afternoon: and as the time drew near for our last parting, I was brought into sympathizing feeling with James; and was impressed with the consideration of the Lord's dealings with his people, from one generation to another;—that he would have a people which were proved by trying dispensations; and that it had been his will that their brethren should feel with them and pray for them in the times of their trials. So I was impressed to kneel down by the bed side, and cry unto *him* whose ear is not grown heavy that it cannot hear, nor his hand shortened that it cannot save. I interceded for my afflicted friend, and for those that were about him to be brought under a right concern to feel with him. We had travailed much together in the oneness of spirit, and our parting was trying to us both. He held me by the hand a considerable time; and said he was thankful for the favours he had received.

After getting to Denson's that evening, my hoarse-  
VOL. XII.—12



ness increased so that I was brought to whispering. The next day we were confined to the house, it being an uncommon time of rain. I had such piercing pains in my back, that I could scarcely move; it seemed like taking away my breath: and had it not been that I relied on the word of faith, I believe that I should have despaired of getting home. But I got a little relieved, and Joseph Ladd took us the next day home. The weak state of my body, and the exercise of mind which I had to pass through, the cold also which I had taken, confined me to my bed much of my time for several weeks.

James Ladd lived a little more than two weeks after I left him. I was informed that a little before his death, perceiving some person looking earnestly on him, he said, "all men must come to that;" and that he should make a good end which would crown all.

That is a happy state, to die the death of the righteous: Blessed are the dead that die in the Lord's favour, they rest from their labour, and their works follow them.

Although I knew that I was not able to get out to meetings, yet I felt my mind so much drawn to our next monthly meeting to be held at Burleigh, that I sometimes had faith to believe I should be recruited and strengthened to attend it; and when the time came, I was much revived. A friend came in the morning to see me, and took me in his carriage to the meeting; where I was strengthened to labour, much to my relief. I was also carried to meeting the next day, and was favoured to labour beyond what Friends or myself could have expected. But when I thought to stand up in the meeting as usual,

my joints were so full of pain that I did not feel able to stand, so I kept my seat and spoke as I had strength given.

After that, the weather was often cold and wet; and I was so much afflicted with pains that I needed help to turn myself in bed, and to be raised up to put on my clothes.

When the monthly meeting in the 12th month came, I had not been out to meetings for two months; the affliction of my eye and head had affected my nerves through my body, drawing many ways like the cramp; which occasioned great soreness and pain to lie on bed: so that I was not able many times to turn myself in bed, nor to get up without help. In the evening, after Friends came from meeting, I told them I thought it was not likely that I should be able to go out to meetings any more. But after going to bed, my mind was weightily drawn to sit with Friends once more. In the morning, I informed Friends of my exercise, and queried whether it would do for me to go to meeting, or whether I must appoint a time and request Friends to come and sit with me in my house. They said that after going to bed, they were thinking about my going out—believing that it would be no disadvantage for me to go to meeting. So they carried me; but the jolting of the carriage seemed almost like taking away my breath. Friends took me out of the carriage, and I got seated in the meeting: and he that promised to be strength in weakness, strengthened me to my admiration to continue my speech, greatly to the relief of my exercised mind. The meeting held nearly three hours, and I rested much better the night after.

The painful afflicting state of my body increases,

which is very trying to nature. I often desire that patience may have its perfect work; remembering the apostle's declaration, Rom. v. 3, 4, that tribulation worketh patience; and patience, experience; and experience, hope; which maketh not ashamed.

I now feel that the time is near at hand for me to pass away from works to the rewards for the deeds of my life; yet I feel concerned for my fellow mortals, in beholding the lamentable state of mankind; as Christ declared that but few were chosen out of the many which were called: "for wide is the gate and broad is the way that leadeth to destruction, and many there be which go in thereat. Because strait is the gate and narrow is the way which leadeth unto life, and few there be that find it."

When I view the present generation, it is lamentable that so few are walking in the narrow way of self-denial, that leads to life. And when we consider the accounts we have received of mankind in former ages, from one generation to another, it appears that very many never would submit to the strait leadings and judgments of Divine wisdom, for them; but chose to gratify their carnal desires, and not be under the Divine control. So they have taken liberties in the broad ways of this world, to their own destruction. And some, while they are taking liberties in follies and dissipations which they know are wrong, at the same time flatter themselves with trusting in the mercies and favours of the Almighty; that he will pardon all their sins, and not suffer them to fall into eternal misery. But they are despising his visitations of love; and while he is calling unto them, they will not hear; while he is stretching out his arms of favour all the day of their visitation, they will not

regard it; for they refuse to walk in his judgments, neither will they have any of his reproofs.

Man is left free to choose for himself, good or evil, and he hath the power of acting therein: but then he must partake of the fruits of his own labour. If men will be purchased by satan's temptations, and give themselves up to be the servants of sin,—pleading for continuing in sin,—saying that there is no probability of overcoming the evil powers in this world; how can these expect to have any ability to release themselves from those evil powers, under which they have suffered themselves to be bound!

The first month is nearly run out in the year 1807, and I am almost helpless, waiting for my change.

---

Here this worthy friend brought the account of his life and exercises to a close, about two weeks before his decease. Under the sore afflictions which were permitted to attend him, he was much favoured with tranquillity of mind and resignation to the Divine will. He continued to manifest a tender concern for his friends and fervent attachment to the cause of Truth, and frequently requested opportunities of silence with his family and friends who came to see him. On these occasions he was often enabled to administer suitable admonition and counsel, and was several times engaged in vocal supplication in a very remarkable manner. At one time as he was lying quietly composed, he said to a friend who was near him, "I seem to hear the harmonious sound of songs of love."

Thus supported by an invisible hand, and animated by the prospect before him, he approached that awful period, and departed this life the 13th day of the 2nd month, 1807, aged about fifty-two years.

**A SHORT ACCOUNT OF JAMES RIGBIE,  
of Deer Creek in Maryland.**

Some circumstances in the chequered life of the subject of this Memoir, appear worthy of preservation for the benefit of others. It has been reported that in the earlier part of his life, he was a military character, and held the office of a commander of troops in the time of the French and Indian war.—While in this employment, it is said he attended a meeting of the society of Friends, in which a testimony was borne to the truths of the gospel. It would seem that this had a powerful effect on his mind and that his judgment was convinced of the inconsistency of war; for it is stated that he immediately resigned his command in the army,—attended Friends' meetings, and in a short time united himself with them by being received into membership. He came forth in public testimony, and his gift was acknowledged in the order of discipline. Being faithful, he grew in the exercise thereof, till he became a dignified minister of the gospel. The following letter appears to have been written while he stood in unity with Friends.

*To Jemima Tomlinson, Bensalem, Bucks county,  
Pennsylvania.*

Deer Creek, 5th of 1st month, 1763.

Dear Sister,—The perusal of some lines thou wrote thy sister, occasioned a near sympathy with thee, so that thou had no cause to enjoin her not to show them. As I trust I know her principles in the near and unbroken union that hath hitherto subsisted and I hope ever will, through Divine favour,—I am persuad-

ed she will never expose her friend to the censure of any one. I am so far from casting a smile of contempt on thy performance, from the incorrectness of it, that it created a nearer sympathy for thee than before. We are not all alike in our attainments: as we differ in stature and physiognomy, so likewise in our dispositions, circumstances and exercises,—thro' this vale of tears. Many of us mortals preserve a cheerful countenance when we are exceedingly bowed under exercise of mind, to a discouraging degree. But here is the cheering thought, infinite Purity beholds all his people; their trials are not hid from him. However separated from him they may appear to be in their own sight for a season, he best knows how to deal with them. If we are, through his goodness, raised to behold his life-giving presence, and to feed at his table, it is to teach us faith, hope and confidence, with humble waiting. When he is pleased to withdraw himself, and hide from us, it is that we may remember the time of feeding, and not take flight in a winter season. It has this happy effect on his travelling children; they tread back their steps, turn over the leaves of their lives, and view them with the narrowest scrutiny, to see what will stand the test: and when we find something wrong, then let us implore his forgiving goodness whose arm is open wide to receive us:—and although we find not sudden relief, let us not depart thence, but wait in patience, for His time is the best time. We never relish food better than after a time of hunger—mayst thou make the happy application.

From thy affectionate brother-in-law,

JAMES RIGBIE.

*To Henry and Jemima Tomlinson, Bensalem.*

Deer Creek, 25th of 11th month, 1778.

Dear Brother and Sister,—With the salute of love, these may inform you we got safe home, after being hindered near a week in Philadelphia, through the indisposition of my wife, and found our family all well—through undeserved mercy we so continue, and hope the same for you; and that in the enjoyment thereof we may be truly thankful. We have often had you in our remembrance in a measure of that love which is better felt than expressed, and much desire its continuance and increase: never was there more need than in this dark and cloudy day, both in church and state. Oh! the need, great need indeed of Abrahams to intercede, and Moses's to stand between the living and the dead—at times to drop a tear between the porch and the altar: of which number I trust there is a small remnant here and there. May that remnant be increased from one to ten, and so to a thousand times ten thousand, until the inheritance of the wicked be laid waste; and righteousness, peace and joy in the Lord, more and more be introduced. Such a day, it is lawful and christian to hope for: and whilst the surges of boisterous and raging waves are rolling, may the God of our lives preserve us and you from swerving this way or that. But let us have our eye single to the alone worthy object,—ceasing from a dependance on man; for stability thereon is not to be found; but in the Lord Jehovah is everlasting strength. Our dear love is to yourselves, sister, and cousins, from self, wife, and household.

Your truly affectionate brother,

JAMES RIGBIE.

But, at length, through unwatchfulness, and for want of keeping his mind in meekness and lowliness, James let in a disposition of self-confidence, and therein was induced to undervalue the judgment and opinion of his concerned friends. Being unwilling to take their counsel, or submit to their christian endeavours for his restoration,—a breach of unity was produced, and the harmony of brotherly feeling was interrupted, to the grief of the honest-hearted, and the stumbling of the weak. He remained under this cloud of darkness for some time; but the merciful Shepherd of Israel did not suffer him to perish in this wilderness state. There was a ground of sincerity in his mind; and when left by his friends as having wandered into a far country, he came to himself, and felt the desire of returning to the bosom of society. He saw his error, and the light of Christ again shone in mercy on his contrited soul. He sought reconciliation with his God, and with his former friends. The acknowledgment which he wrote and spread abroad, evinces the sincerity of his heart. It is a noble testimony to the Truth. It is worthy of preservation for the encouragement of others who have wandered from the path of self-denial and the unity of the brethren, and become sensible of their deviation. It evinces the excellency of the apostolic exhortation, “Confess your faults one to another, and pray one for another, that ye may be healed.” When James Rigbie thus came down from his state of self-exaltation,—when he humbled himself and confessed his fault in sincerity, he found the arms of his friends open to receive him, he found their hearts open to pray for him, and he was again restored to unity and fellowship with his brethren. His acknowledgment was as follows:



*To Friends in America or elsewhere, from*

JAMES RIGBIE.

Whereas, through the goodness and favour of the Almighty Father and Preserver of men, which have been renewedly extended to me, under bodily infirmity, in the decline of my life;—whereby I have been instructed and assisted to adore his merciful compassion, and great loving-kindness towards weak and fallible creatures,—I have been favoured with fresh light, to see the bewildered state which is brought on through a want of attention to our holy Guide, who freely furnishes even the disobedient with ability to submit to the operation of his holy Power, that subjects the will of the creature, purges out the dross of nature, and perfects the work of sanctification. Feeling myself, at this time, and for some time past, as a brand plucked out of the fire,—in a degree of deep thankfulness to the Lord for his adorable mercy, am I constrained to give this forth for the information of my beloved Friends, wherever it may come to be heard, or read;—acknowledging that in time past, for want of humbly watching, in the gift received, against the weaknesses of my natural part, I was led to give too much way to the subtil whispers of the enemy; and thereby to prefer my own judgment, in some respects. This gradually brought me into a light esteem and disregard of the seasonable advice and solid admonition of my friends; contrary to that meekness, or humble, teachable disposition wherein our true safety, as self-denying followers of holy Jesus, consists; and whereby the unity of the one ever blessed Spirit, in the bond of peace, is maintained. By which means, my understanding

became darkened, and my mind led away from the path of innocent simplicity;—having also sometimes given way to expressions, out of the right line; and in some parts of my conduct towards others, deviated from that brotherly love and patience which become the followers of Christ,—to my own very great loss in the best things; and causing a long, painful burden of sorrow and distress to others who were labouring from time to time, to seek my restoration to that state of unity with the living members, which, through renewed mercy, I am again favoured to see and feel, is a most endearing, precious band.

And therefore, I do hereby condemn my deviations,—desiring and humbly hoping it may be as a warning to others, to keep in a lowly, watchful state; to prefer plain, honest dealing, to all flattery and unskilful pity; and to keep a heart and ear open to the wholesome counsel of their fellow-members on all occasions.

Thankful for the restoration I have witnessed, and in tender love and affection to my beloved friends, wheresoever my name or case has been known, do I freely give, and sign this;—with fervent desires that grace, mercy, peace and unity may increase, through faithful obedience to the Divine principle of Light and Truth in all,—and be witnessed to diffuse like the holy dew, throughout every branch of the church.

Signed at Deer Creek, in Harford county, Maryland, the 2nd day of the 6th month, 1788.

JAMES RIGBIE.

Present at signing the above.

JOHN WILSON,

ALASANNA WILSON.

In a memorandum made by George Churchman, in relation to the preceding acknowledgment and restoration of James Rigbie, he says, "It was joyful to find him sensible of his former mistakes, and thus to become again restored into near fellowship with Friends. It was also remarkable in his latter days, that he clearly saw and fully manifested by words and conduct, that he 'esteemed those to have been his best friends, who for Truth's sake had been the most firm and faithful in endeavouring to reclaim him from his deviations; and that a contrary conduct was like foolish pity, or daubing with untempered mortar.' This honest confession, as well as his acknowledgment, may be instructive to others in like situations, as also encouraging to those who are concerned to extend a christian care on their own or the church's behalf, toward delinquent or backsliding members."

Having made repeated efforts to obtain a biographical account of the life of James Rigbie, without the desired success, we have nothing more to add, except that he continued in unity with Friends to the close of his days; and died at his place of residence near Deer Creek in Maryland, in the 1st month, 1790, aged about seventy years. Job Scott, in the course of his religious visit attended the meeting held at Deer Creek at the time of the funeral, and was extensively and livingly engaged in an impressive testimony to a large gathering of Friends and neighbours assembled on the occasion.

---

## **FRIENDS' MISCELLANY.**

**No. 4.]**

**FOURTH MONTH, 1839.**

**[Vol. XII.]**

### **LETTERS AND BRIEF NOTICES OF CHARITY COOK.**

In collecting the few scraps of information occasionally met with, concerning Charity Cook of Bush river, South Carolina, and afterwards of Ohio,—it is not to be expected that much interesting or connected matter can be exhibited. A principal object in thus bringing her name into remembrance, is, to record what little notices we have found of this worthy Friend, in a hope, or rather with a wish, that a more ample and regular account of her dedication to the cause of truth and righteousness, and of her extensive labours for the benefit of mankind, may be furnished by others more fully acquainted with the history of her life and religious character.

She was a native of Manoquasy, in Frederick county, Maryland, where was formerly a considerable settlement of Friends, and a regular meeting held, being a branch of Fairfax monthly meeting. How long it has been discontinued, we are unable to say; but at the distance of eighty years ago, Truth was said to be “at a low ebb there, through the conduct of some unfaithful professors.” In 1772, the meeting was visited by John Churchman and a committee of the Quarterly meeting. It is a mournful reflection, that the light of gospel Truth should become obscured through the unfaithfulness and degeneracy of those who make

profession of it; and that the testimony to the purity of spiritual worship should fall, as to the ground.

The first religious visit of Charity Cook to Pennsylvania and New Jersey, appears to have been in the year 1787. In this visit Rebecca Fincher from Carolina was her companion. Among the notices of their ministerial labours, the following memorandum made by James Hamton, shows the character of their religious service. "9th mo. 4th, This day at our monthly meeting we were favoured with the acceptable company of Charity Cook and Rebecca Fincher, ministering Friends from South Carolina. They were favoured in their public testimonies with a degree of animating life and power. The youth were earnestly encouraged to press forward through the many difficulties attendant on human life. They were admonished, not to be anxious in the pursuit of riches; but 'having food and raiment therewith to be content;' having the pleasures and honours of this world tarnished in their sight." To which James Hamton adds this appropriate reflection: "The goodness of God in thus qualifying his servants and sending them forth to water and revive the drooping plants, appeared to me to call loudly for our grateful acknowledgments. I feel very desirous for myself, that the instruction received may not be as seed cast upon the stony ground."

At the Yearly Meeting held in Philadelphia, they were both acceptably present; also Zachariah Dicks and Ann Jessop of North Carolina just returned from England, and Ellenor Ballard from a remote settlement of Friends in Virginia, with a number of other strangers. During the course of business, Ellenor Ballard and Charity Cook were several times enga-

ged in close, searching testimonies, some of which were particularly addressed to parents and such as are considered of the foremost rank in society. They were both considered lively ministers, speaking in the authority and clearness of Truth, and zealous for the support of right order and discipline in the society.

After the return of Charity Cook from this visit, she addressed the following letter to Hugh Judge, then living at Brandywine mills, near Wilmington, Delaware.

*Bush River, South Carolina, 22nd of 9th month, 1788.*

Esteemed friend, Hugh Judge,—I was thinking of thee this morning, and it came fresh before me, the remembrance of the near unity that I felt towards thee when I was a stranger in your land,—sometimes ready to sink in discouragement—and that thou wast favoured to lend a hand of help in times of need. But I know it was nothing less than the kindness of Divine Providence through thee, and that there is nothing due to us. Oh! the deep wadings that I have met with since I came home, and in which I have been almost ready to call all in question that ever I did. Yet at times I am favoured to feel something that encourages me to hold on; and then I can say in truth, O Lord, thou knowest that I love thee above all things.

I expect thou hast heard of my getting safe home from your land, to my family and friends; which I esteem a favour. We are all in a reasonable state of health at present, though it is sickly in some places. Mary Pearson, wife of Samuel, continues weakly, but she is mostly able to attend meetings here, and

has visited some of the branches of our monthly meeting during the past summer. My companion, Rebecca Fincher, is well as usual.

My sister Susanna and my husband unite with me in love to thee and thy dear wife, also to Edith Ferris, Isaac Jacobs and his family, and any other inquiring friends, as though named.

CHARITY COOK.

During the extensive visit of Sarah Harrison and Lydia Hoskins, with their companion Norris Jones, to the southern states in 1787 and 1788, they were some time at Bush river and its neighbourhood, in the course of their religious services. The ensuing letter from Charity Cook to Sarah Harrison some time after this visit, was dated at Bush river the 27th of the 4th month, 1789.

Dear and well esteemed friend Sarah Harrison,—  
Thy love sent to me in Norris Jones's letter to us, and also in thine to Mary Pearson was very acceptable. It came in a time of need; and I have often thought the love of the brethren helped to bear up our spirits, even in the lowest times. It is often my lot of late to fall into deep discouragements; yet not so as quite to despair of God's mercies, because he is pleased at times to hand forth a crumb of that living bread which sustains the inward life.

My friend Mary Pearson has not been able to attend meetings for several months past. She sometimes says she thinks her time here will not be long. But I am in hopes she will yet be spared to us, for I don't know how to part with her. If she should be removed, she will be very much missed in this place. I have lately been to visit the little meetings around

us, and some of the families; during the time thus engaged, I saw Rebecca Fincher, who appeared to be in usual health, tho' she has had some trouble of late.

All our children that can remember thee, desire their love sent to thee—also my sister Susanna Hollingsworth and husband join in love to thee and thine.

CHARITY COOK.

In the latter end of the 3d month, 1797, Charity Cook attended the Spring meeting held in Philadelphia, with certificates from Friends in Carolina, expressive of their unity with her concern to cross the Atlantic, on a religious visit to Europe. Previous to embarking for England, she was engaged in religious labours in various parts of Pennsylvania, New Jersey, New York and New England.

In the 7th month, Martha Routh wrote from New Bedford, saying, "Our valued friend, Charity Cook, and her companion Lydia Hoskins have proceeded eastward, but not with a view of going farther that way than Falmouth." In the 9th month, Richard Jordan mentions meeting with her at Westbury, on Long Island, on her way to Europe, and that they were truly rejoiced to see each other. He calls her his country-woman; tho' the place of her residence in South Carolina must have been a great way from his in North Carolina. Shortly after this, she embarked for England, and landed at Liverpool in the latter end of the 11th month. The following letter furnishes some account of the early part of her labours and travels there.

To Jonathan and Ann Dawes, Philadelphia.

*Kendall, 2d mo. 19th, 1798.*

Dear and well esteemed friends,—About six weeks



ago, I received a letter from each of you, which were truly acceptable: also one from my sister Susanna Hollingsworth, which I was glad of; yet she said very little about my family; her letter being dated but one month later than those I received from my children when in New York state. I have had no account from home since, and at times feel anxious to hear from them again; though I much desire to abide in the patience, and to have my will resigned to His will who knows best what is best for us. I can truly say it refreshed me in reading your letters, together with one from Catharine Haines, and another from Edward Garrigues; because it revived a hope in me, that my friends had not forgotten me, a poor pilgrim. And it may be there were other letters sent, for we understand a vessel arrived at Liverpool from New York that was chased by a French privateer, and threw their letters overboard. We fully expect Mary Swett lost one, because she has received one since from her husband, numbered four, and she has but three. She has also received one from her son and one from her daughter. So I would not have friends discouraged about writing, though times are difficult for some of them to get safely along. It is a great satisfaction to me to hear from my friends and acquaintances at any time, though sometimes I believe we feel less able either to give or receive, than at other times.

I shall now give you a little account of our travels. We have visited all the meetings of Friends in Lancashire, some in Cheshire, and some in this county of Westmoreland, and have had many amongst other societies where there were no Friends. When we first landed at Liverpool, or soon after, we set in to

visit the families of Friends there, which was accomplished in about two weeks—there being about sixty families. We have also nearly got through a family visit in this place, where there are upwards of seventy families. This, I believe you know is an arduous task—a weighty undertaking, and a slow way of getting along;—though I think, every thing considered, we have not been idle, for it wants a few days yet of being three months since we landed. As to our health, I may tell you, we took heavy colds soon after we came to Liverpool, and have not been clear of a cough since, though now are considerably better,—and have not laid by one day on account of sickness; for which I am truly thankful. True it is, many and various are our exercises; yet the Lord is graciously pleased to remember us, and to help with a little of his holy help in the time of need. We met with our friend Phebe Speakman since we came to this place, she being the only American Friend we have seen since we landed,—though we have frequently heard from them. The last account from Sarah Harrison and David Sands, they were in Ireland—Sarah Talbot, in Yorkshire—Thomas Scattergood, not far from London—William Savery, in London; and we understand talks of returning home soon; by whom we intend sending these if he goes; if not, I have written to desire he will send them by the first opportunity. Many Friends think it a doubtful case, his being set at liberty to go home so soon as he talks of.

18th. We have now finished visiting families at Kendall, and expect to set off to-morrow morning. Phebe Speakman is well as usual, but I dont know when she will get away from here—her companion,

Ann Crowley, is very poorly. Please to remember my love to William and Edward Garrigues and their families—let the latter know that I have a letter written, lest he should not get it—also one to Catharine Haines, and one to Lydia Hoskins—and my dear love is to them and their connexions—remember my love to Jane Cresson—let her know I have not forgot her—though I have not seen my way open to write—also to Mary and Sarah Cresson, Philip Price and wife; but, how shall I remember all I wish to do? My love is to all inquiring friends—Mary Swett desires her love to you all. I conclude, and remain your affectionate friend,

CHARITY COOK.

In the 7th month, 1798, in company with Mary Swett and Sarah Harrison she sailed for the continent, and arrived at Hamburg in the beginning of the 8th month. For a particular account of the trials and labours attending this journey, we must refer to Sarah Harrison's Journal, published in the last volume of Friends' Miscellany, page 154 to 165. On their return from the continent in the 11th month, they landed at Yarmouth, and Charity and Mary went toward London, where they continued their religious labours till 2nd month, 1799.

At the Yearly Meeting held in London in the 6th month, 1801, returning certificates were furnished to Charity Cook and Mary Swett—their labours in that land appearing to be near a close.

In 1805, Charity Cook and her husband were again on a religious visit in Pennsylvania. In a memorandum made by William Blakey, he says they were at Middletown meeting in the 5th month, and that her

testimony was lively. He also notes an appointed meeting for her and her sister at the same place, in the 3rd month, 1809.

In the 10th mo. 1810, Hannah Yarnall met with Charity Cook at her son William's at Silver creek, Ohio. In the following year she wrote a letter to Hannah Yarnall, from which the following is taken.

*Ohio, 29th of 12th month, 1811.*

Dear friend,—I received thy acceptable letter last summer, and would have answered it sooner, but one thing after another hath hindered. I felt much refreshed at reading thy letter, for it came at a low time with me—and I may say such times are often with me, so that sometimes of late I repeat Ellwood's verses, "Now and then a pleasant day, long a coming soon away." I have endeavoured not to take my flight in the winter, nor yet on the sabbath day; but to patiently wait and quietly hope that I may see my soul's salvation: this thou knowest will be as an anchor, sure and steadfast. It seems a low time in the church: of late years many valiants have been removed from works to rewards; but it is some consolation that we feel a well grounded hope, that our loss is their gain; and when we meet with trials and tribulations, we may remember that this is the way to the kingdom, and that there are some who land safe at last: this is encouragement for us still to press forward towards the mark, for the prize.

Our dear friend and brother John Simpson, thou hast heard was soon taken from us. Sometimes I think we were too much taken up with his coming amongst us. I several times visited him in his sickness, and it seemed as if his work was done. The

first time we went, he told me he had set out to go home, but it looked unlikely he should ever get there. He further said, it was no matter where that body was laid, for all was well. "All is joy and peace, says he, and I want you to rejoice with me." I attended his funeral, and thought it was a favoured time.

I have written more than I intended when I began; though I am a poor scribe, and what is worse, a poor speller; but what thou can't read, thou must guess at, as dear Samuel Emlen told me the first time I was in Philadelphia. Now I must conclude, with much love to thee, and Ann Simpson and her daughters. My husband desires his love to thee and the other friends.

CHARITY COOK.



## BRIEF NOTICES

*of the life and character of* STEPHEN MUNSON DAY.

Stephen Munson Day was born in 1776, at Morristown in New Jersey. In his early years, we are told, that "he neglected no duty which seemed imposed for his moral or religious improvement; that he was naturally of a serious disposition, and remarkable for diligence in the study of languages and sciences,—and that while he was improving in literature, he was also advancing in christian faith. Being sound in judgment and of quick penetration, the natural independence of his mind was early evinced, by the rejection of the particular tenets attached to his religious education. He was brought up to the profession of the law: after having gone through a regular course of study and acquired the requisite

legal knowledge, he received his diploma: but other pursuits engrossed his attention, and he never attended at the bar."

The following letter written by him to a Presbyterian minister in New England, may serve to develop some of his religious views at this period of his life.

*Orange, New Jersey, 10th of 3d month, 1801.*

Respected friend,—My mind has been impressed since our conversation yesterday, with the propriety of stating a few words in writing on the subject of the difference between us in point of sentiment. I really have a high regard for thee, and observe amidst thy display of talents, a zeal and love of simplicity that becomes the christian.

The idea that "he that is born of God, doth not commit sin," is, in its nature and tendency, the most sublime and grand imaginable. It is the only hope of the melioration of society, so ardently breathed after by all philanthropists. It is hard to discourage a belief that manifestly leads to such thorough purity of heart and life. I never knew what sanctity was, till I felt the axe at the root of the trees; and being persuaded it was necessary to spare no tree, but sell all for Christ, I no longer found the doctrine of perfection either unintelligible or incredible. But while I assert the doctrine, I tremble at the idea;—so vast its duty! On the other hand, to admit in the chosen flock, habitual, or incessant, or at any rate, frequent sin, is evidently opening the floodgates of corruption—confounding the saint and sinner, and weakening the power to resist temptation: for he never fights well who believes he shall be beat. Let us ponder on these words, "*The man of sin.*"

It is natural for those who are in the practice of sin, to plead for it, and deny deliverance from it.—Professing christians are perfectly consistent to assert a partial sanctification, when they are every day witnessing in their hearts the dominion of vice. Do they violate the injunction of loving their neighbour as themselves, by holding a fellow man in a state of cruel slavery, and have they no power to resist the temptation to filthy lucre? This is no more than may be expected while they say, we are yet sinners,—some in one way, some in another. Do they contradict our Saviour's injunction in regard to the mode of accommodating differences? Do they go to law before those without, in the face of Paul's remonstrance? Do they violate the spirit of the gospel which breathes peace and good will, to the utter exclusion of all strife and contention? Do they violate the gravity of the christian, by indulging in foolish jests and small talk? Do they love to dress in long robes, and to be called of men *rabbi* (doctor,) and covet salutations and high sounding addresses? Do they addict themselves to observe shadows and ordinances? and are they superstitious in observing one day more than another; and, by counting one day holy, do they imply the rest to be unholy? Do they know "the prayers of the wicked are abominable," and affront the majesty of heaven, by professing to be wicked constantly, when they pray? Do they see and feel the form without the power of religion, &c.? They are perfectly consistent then, to plead for sin; or else what hopes can *they* have of heaven?

Oh! call not this by the odious name of *self-righteousness*; it is never seen but when "Christ is formed in us, the hope of glory." Men mistake the true

apprehension of the import of these words, "*Christ's merits.*" We are no more saved by the identical obedience of the second Adam, than lost by the identical disobedience of the first. We are saved by "*Christ's merits,*" when we make them our own,—by practising, through the Divine aid, the same obedience he did; that is the same kind of merits. This is the revelation of the mystery of the holy Spirit; human teachers ("*adulterous generation!*") tell us otherwise. The doctrine of *imputation*, whether of sin or of sanctity, is lame, understood in its literal sense, and worthy of its popish original. "Every man shall bear his own burden."

Why preach against works? Why not push and crowd the theme? Why not hold up a reformation in morals as the only evidence of true faith? Why so bitterly bemoan the bad lives of professors, as the greatest argument against Truth, and not attempt a reform? There is in fact but little encouragement, whilst we are taught to look on those corruptions as necessary and inevitable. What ground is there for constant joy, whilst conscious of a cancerous ulcer of inbred corruption? I might multiply texts of scripture almost without end, but forbear.

But let us examine the moral tendency of the two systems. "By their fruits ye shall know them."—That religion comes of God that tends to make men good. Where do we find most kindness, charity, catholicism, philanthropy, self-denial, simplicity, trust in *God*, *peace*, external and internal, constancy, honest boldness, and I may well add, *reason*? Whose system tends most to the melioration of man, and to bring in the millennium? Who settled a wilderness in the face of a savage enemy, without a single breach



of peace, when New England was almost extirpated more than once—when Virginia was twice or three times cut up root and branch? Who endured the storm of the revolutionary war without the loss of lives, and confiscation of lands, yet under constant persecution for conscience' sake?

These instances of a patient trust in God may be looked on as moral and political experiments of the very first importance. Political parties are like the Jews of old, who distrusted Providence and looked to Egypt for help; or like the fool who went to law to gain sixpence, and spent pounds. "He that kills with the sword, must be killed with the sword."—Here (in this matter) is the faith and patience of the saints. Early christians never fought.

Who first bore testimony against the slave trade and slavery? Who first exerted humanity in the penal code? Who bear a decided testimony against the use of ardent spirits to gratify a carnal appetite? Who are most distinguished for scrupulous conscience, unimpeachable integrity, and the most astonishing and grateful acts of disinterested love? In fact, who are acknowledged by all the world, and even by all denominations of christians, however they may differ from them in doctrine, to be the most exemplary men in the world? Nor can we doubt of the truth of principles, backed by such practices. Men shun the light because their deeds are evil.

'Tis the precursor of the millennium: before this can take place men must unite in their testimony against war. We need look for no miracles in the natural world, nor, till we acquire true faith, in the moral and religious world. Men must come into the millennial state one by one; and it is a generous

effort to turn reformers in the great work. I might state many things, but for want of time. As I have taken some pains to ascertain the truth of the principles I embrace, and have not taken them upon trust; and as I believe thy love of Christ to be genuine, I should be happy to continue on sociable terms. It is ever a pleasure to me to enjoy the company of a refined, vigorous and religious mind. I love thy countrymen, and have heard thee speak with satisfaction; though I can never hide my sentiments. I have heard of thy disinterestedness and admire thee more for it, than even for thy eloquence. Men never speak so to men's hearts, as when they speak with perfectly disinterested views as relates to their purses.

Thy friend,

STEPHEN MUNSON DAY.

Soon after the date of the foregoing letter, Stephen Munson Day engaged as an assistant teacher in the academy at Burlington, of which William Staughton, a celebrated Baptist preacher, was the principal.—Here he attended Friends' meetings: and in the early part of the next year, was acknowledged as a member of the society. Although he entertained a favourable opinion of William Staughton as a learned and pious man, he was not altogether easy to join in some of the religious performances practised in the academy; and, an opening presenting at Haddonfield, he engaged in teaching Friends' school there. Previously to his admission into society as a member, he had sometimes spoken in the public meetings of Friends; and about two years after his settlement at Haddonfield, he was acknowledged as an approved minister.

“His sedulous endeavours to diffuse general knowledge, and to inspire emulation amongst the youth

placed under his tuition, met the approbation of their parents and friends, and secured him their esteem and confidence. His mode of teaching discovered a degree of acumen, seldom evinced among the many who engage in that employment; and rare were the instances, however obtuse the faculties of his pupils, where they did not yield to his instructive mind." To promote more effectually the interests of education, he was induced to compile an elementary system of pronunciation of the English language for the use of schools, entitled "The Art of Spelling Facilitated;" which was published by Benjamin Johnson in 1804. In the same year he caused to be published an appendix to the before mentioned work—called "Lessons in Reading; being select passages from the scriptures." He was also the author of another work somewhat similar to the first-mentioned, called "The Pronouncing Spelling Book," published at Burlington in 1811—in the title page of which, he styles himself "preceptor of the boarding school at Haddonfield."

To Stephen Munson Day, the sciences and the arts, and all the varied charms of philosophy, were sources of perpetual enjoyment. In the developments of nature, his mind roved at large and derived fresh vigour to its powers. His conversation, though savouring of philosophy, was not tinctured with pride. In every department, experiment was his favourite object, and he maintained an originality of conception in which pedantry could have no share.

Residing in a rural part of the country, his attention was much turned to the science of agriculture. Here he tested theory by experiment, and became not only wiser himself, but his example inspired *others*.

He was the original projector of a miscellaneous periodical paper, called "The Evening Fire Side;" two quarto volumes of which were published by Joseph Rakestraw in 1804-5 and 6. The object of this work was to furnish intelligence on subjects of a civil, natural, moral, literary and religious character, particularly calculated for the perusal of young people and those of retired habits. After the proposals were issued, some of his friends being not altogether satisfied with the prospect of his undertaking to be the editor of a work that had in part the appearance of a newspaper,—he acceded to their wishes by declining further agency in conducting the work—but he occasionally furnished interesting essays for its columns.

He was the author of a pamphlet published in 1811 entitled, "Serious thoughts on the traffic in distilled spirituous liquors, and on the customary use of that article as a common drink." This is a valuable work of twenty-four pages—and furnishes evidence of his concern to promote habits of temperance, though less austere in the restrictions proposed than has prevailed with some on the subject in more recent times. He saw the evils attending the use of ardent spirits as a drink; but appears to have had no objection to the temperate use of malt liquor and cider.

After an afflicting illness of several weeks, he resigned his life, in pious resignation to the will of heaven, on the 4th of the 11th month, 1812, aged about thirty-six years.

## MEMOIRS AND LETTERS

*Of SAMUEL EMLLEN, of Philadelphia.*

Samuel Emlen, son of Samuel Emlen, was born in Philadelphia on the 15th of the 1st month, then called March, 1730. His parents were considered religious persons, and extended a pious care over their children. By means of this and the restraining power of Divine grace which early operates in the minds of children, the subject of this memoir was preserved from those evils and vices that are considered of a low or gross character. During his youthful days, he, in common with others, had frequent temptations to wander from the paths of rectitude and virtuous conduct; but, submitting to the cross of Christ, he was enabled to deny those selfish propensities of his animal nature, which he perceived to be at variance with the law of Truth written in his heart. As he thus wisely chose the narrow way that leads to life, the love of God expanded his heart in love to his fellow probationers, especially those who he considered were walking in the same path, and gave evidence by their example of the regulating and redeeming power of Truth. Under this influence, while quite a young man, he went as companion to Michael Lightfoot of Philadelphia, a valuable minister, in his religious visit to Virginia and North Carolina, in the year 1753.

On the 6th of the 6th month, 1756, he embarked for Ireland in company with Abraham Farrington of New Jersey, who was going on a religious visit to Europe, and Catherine Payton and Mary Peisly who were returning from a like visit here. They

landed in Dublin, after what was then called a *short*, though boisterous passage of thirty-four days. Samuel Emlen travelled in Ireland as companion to Abraham Farrington for some time. During this journey he first appeared in public, vocal ministry at Carlow, to the satisfaction of Friends.

About the beginning of the 4th month, 1757, he attended a Quarterly meeting at Stafford in England. Here he met with his friend and shipmate, Catherine Payton; and being in a weak, low state of mind, her sympathy and maternal care was manifested by taking him with her in a family-visit to some Friends in that part of the country, as also at a place called Utoxeter. This was probably a season of much profit to Samuel, as a young minister; and Catherine says on parting with him, "we were favoured with a blessed opportunity in a friend's family; and committed each other to the protection of Providence."

His friend and relative, Abraham Farrington, died at London in the 1st month, 1758, finishing his day's work in a foreign land, but with a firm assurance that the gates of heaven were opened to him. Samuel Emlen was with him in his last illness, and rendered him all the kind offices in his power.

In the Book of Memorials, published in Philadelphia in the year 1787, is a testimony from Burlington monthly meeting concerning Abraham Farrington, containing some interesting extracts from "a manuscript left by him for the use of his children." From the character of these extracts, it is probable the whole of the manuscript might be useful to others, as well as his descendants. The following letter to his friend John Churchman, with whom his daughter resided, being descriptive of some of his move-

ments and feelings, appears worthy of preservation: it is dated,

*London, 28th of 5th month, 1757.*

JOHN CHURCHMAN,

My dear friend,—This informs thee I am here, in five days from Warrington, after a long and tedious journey in the north, through the six northern counties; that is, Lancashire, Westmoreland, Cumberland, Northumberland, Bishopric and Cheshire. I had a high and humbling time, like the country. I am now at another eminent high place—what will be found here I know not yet. I have received three letters from thee, and one from my dear child; all very acceptable and comfortable, at a time when I stood in need. Thy information of my poor daughter's being with thee, and that she is mending, with thy hope she will get quite well, humbles my heart while I am writing, with thankfulness to the God of all our mercies, who makes the hearts of his people like Lydia's, to do good and communicate. Indeed it must be so, and cannot be otherwise with those who receive him in whom all fulness dwells. I am interrupted by company coming in.

6th mo. 6th. I have now by candle-light resumed my pen, after a laborious week. When Samuel Fothergill returned from London the first time after his arrival, I asked how he fared? His answer was, "Not a dog did move his tongue, nor a friend opposed." I have now been near two weeks in the city, and seven or eight months in the nation, and have not heard a word in opposition to what we did respecting the epistle. The treaty we had with the Indians, I believe, has opened the eyes of thousands, and stopped the mouths of as many.

Respecting the state of Friends here, though they keep off from visiting families, women's meetings, elders, &c. yet, in the words of a great man, the power of God is over all; Truth gains ground. Here is a visitation to the needy; the high are humbled, and the Lord's holy name is praised. The gospel is preached, and the affairs of the church are carried on in condescension and good harmony. We had a glorious meeting at parting, and in great unity we separated one from another at the close of the Yearly Meeting. There is a tender young people in this city: but I am straitened for time, the vessel being near going off.

My dearest and best love salutes all the suffering seed, who sigh and groan, waiting for the Deliverer to be more and more manifest amongst his people; who in his arising will turn the shadow of death into morning. Happy those who with holy patience wait for him: they will have this answer, "Because thou hast kept the word of my patience, I will keep thee in the hour of temptation which shall come upon all the world to try them who dwell on the earth."

With love to William Brown, thyself and your families, from thy brother and fellow servant in the fellowship of the gospel, poor old

ABRAHAM FARRINGTON.

Samuel Fothergill, in a letter dated a few months after the decease of Abraham Farrington, says, "Samuel Emlen is with Mordecai Yarnall, who has good service in his visit to Friends, and thinks he may return the ensuing fall. Samuel grows in the Truth, and in his gift, and intends to accompany Mordecai." Hence, it is probable he returned with Mordecai Yarnall in the latter end of that year.



In the 9th month, 1760, Susanna Hatton (formerly Hudson) arrived from Ireland on her second visit to America. The following is extracted from a letter addressed to her by Samuel Emlen, during her visit to the southern provinces.

*Philadelphia, 22nd of 2nd mo. 1761.*

It was cause of real gladness to find myself so much the object of thy affectionate remembrance, as that after many days of bodily fatigue and distress of mind, I received thy letter informing me of your getting well to Charleston, and being there in the Divine will. It is in this that true christians can rejoice with reverence, according to the counsel of an eminent apostle who had been exercised in heights and depths, but was kept through holy help in a meetness for receiving an assurance that for him was laid up a crown of righteousness; and not for him only, but (let adoring gratitude cover us in the consideration of it) for all those who, like him, walk by the same rule and mind the same important thing, to seek through faith and patience to inherit the promises. Does not thine own experience testify, that in wondrous condescension some foretastes of this are at times encouragingly vouchsafed? Oh! therefore, dear friend, let the evidences of Divine care over us in past seasons of extremity, excite us to continued confidence in him who has called us to glory and to virtue; that so we may join those in former ages who with innocent boldness declared, "We are not of them that draw back to perdition, but of those that believe to the saving of the soul."

Thy frequent suffering in deep silence may possibly bring into contempt with such who in past ages had the righteous in derision, and to whom they were

a proverb of reproach; yea, their lives were by these accounted madness and their end without honour.— But let the glory forever be ascribed to the Preserver of these tried and often despised ones:—for even the scorers had to cry out with admiration, “How are those whom we thus ridiculed, numbered among the children of the Highest, and their lot is among the saints!”

As the eyes of him who is infinite run to and fro through the whole earth, to show himself strong on the behalf of them whose heart is perfect toward him,—let me repeat an affectionate desire for thy steadfast reliance on him. I know it is good to be reminded of things we already know, and that it is by faith we stand; for even so an eminent apostle had to advertise his brethren of things whose expediency they doubted not, and were established in the present truth of—excuse therefore my freedom.

My father joins me in kind love to thee and thy companions. I have much cause to be always thy sincere friend,

SAMUEL EMLÉN, JUN.

---

In the year 1764, with the unity of Friends, Samuel Emlén again embarked on a voyage to England.

In the 8th month, 1769, Daniel Stanton of Philadelphia, says he set out on a visit to Friends at Long Island and thereaway. After attending Bucks Quarterly and youth's meetings, he went on to Rahway, where he was at two meetings on first-day in company with Samuel Emlén, jun. They went on together to New York, and were united in visiting the families of Friends in that city, amounting to about

forty. They also attended the monthly meeting there to some degree of comfort, and had several open times in religious opportunities, wherein the Lord's precious seed was watered through his blessed presence.

On the 1st of the 5th month, 1772, Samuel Emlen embarked on his third visit to England, in company with John Woolman. They were about five weeks on their passage, and had religious meetings on first-day mornings with the ship's company, (in all about thirty,) during the voyage. Samuel Emlen landed at Dover, and went thence by land about seventy-two miles to London, where he attended the Yearly Meeting. Of the remainder of this visit we have no account.

---

Israel Pemberton was buried the 25th of the 4th month, 1779, at which time Samuel Emlen had a favoured opportunity in gospel communication at the grave.

During the winter of 1780, George Dillwyn and Samuel Emlen performed a religious visit to Friends in Maryland, and other parts southward. On their return from this journey in the 3rd month, they attended Nottingham meeting; and in the afternoon of the same day, were at a meeting of conference there, on the subject of promoting schools, agreeably to the recommendations of the last Yearly Meeting.

During the revolutionary war, the difficulty of crossing the seas, operated against the prosecution of religious concerns in the line of the ministry, by Friends on both sides of the Atlantic. But about the time and after the restoration of peace, a large number of American Friends from different parts of this

continent, embarked for Europe. Among these, in the spring of 1784, Samuel Emlen, with the unity of his friends, in company with divers others, sailed for England on his fourth visit there. In the afternoon of the day preceding the commencement of the Yearly Meeting in London, Thomas Ross, George Dillwyn and wife, Samuel Emlen, Rebecca Jones and Mehetabel Jenkins, arrived at that city, to the mutual rejoicing of themselves and several other American Friends who were present. After visiting in various parts of the nation, they met again at the memorable Yearly Meeting the year following, when a Women's Yearly Meeting was established in London. After this meeting, Samuel Emlen sailed for Ireland, in the prosecution of his religious concern.

Whether he visited Barbadoes on his return from Europe, previous to his landing in Philadelphia, we are not informed: but, at the spring meeting held in that city in the 3d month, 1787, he gave a particular account of his visit to that island. He stated that they were very kindly received by the inhabitants, and particularly so by the governor. He also mentioned the circumstance of the great hurricane that occurred there in 1780, and which destroyed all Friends' old meeting houses, five in number; but that they were now about building a new one. In this hurricane he said it was reported that many hundreds of the inhabitants were killed, and some thought a thousand lost their lives. So terrible was the tempest, and so great the consternation and alarm that some thought the end of the world was come.

In the 4th month, 1790, Samuel Emlen attended the burial of Joseph Thornton, son of James, at Byberry. No other account of him occurs till his em-

barkation on his fifth voyage to England in the year 1792. Much of his time in this fifth visit appears to have been passed in and about London. The following letters to his friend Sarah Harrison, of Philadelphia, then on a religious visit in Europe, give an interesting and instructive view of his mental exercises, brotherly concern and sympathy, as well as valuable counsel and information. His eye-sight had become so much impaired as to employ an amanuensis in writing them.

*London, 21st of 8th mo. 1793.*

My dear friend,—When in our native land, I was convinced from experience of the truth of that declaration, “He that soweth sparingly shall reap also sparingly:” because I was apt to be very scarce in my communications to Friends in Europe; so I found that they in like manner noticed me but little in epistolary converse; and I consequently received few letters from them.

I have been at a loss to know where to direct letters from America or from myself, so that they might readily find thee. I do love to hear from thee, not only from the pleasure I feel as a brother, but that I may have it in my power to inform thy worthy husband and others in America about thee. I suppose it likely this may find thee at Liverpool; where my hope is that thou wilt be strengthened (as often thou hast been) for thy own and others’ help in the cause of righteousness and peace, to the praise of that ever-worthy Name, in whom thou hast happily trusted.

Dear George Dillwyn and I have just been at a favoured meeting at Grace-church street; and my desire is that the gain of all may be consecrated to God, who in his own time will not fail richly to reward

the true labourers who seek his honour, and not their own.

Please to give my love to Robert Benson and wife. I have not lately heard from dear Elizabeth Rathbone, but hope that she will be preserved in the patience, and therein wait all the days of her appointed time, till her happy change come; believing that she will enrichingly experience the truth of what was suggested to my beloved wife near the close of her time here: "Thou wilt keep him in perfect peace whose mind is stayed on thee, because he trusteth in thee."

Rebecca Jones was visiting families at Newport, about the end of 6th month last. Farewell. Thy friend and brother,

SAMUEL EMLÉN.

*London, 17th of 9th mo. 1793.*

Dear friend,—I heard of thee by one means or other, being at Warrington and Liverpool: and by H. Gaylard's letter am glad to find thou hast been so mercifully dealt with in thy preservation from overturning, when journeying in the rough country of Wales and afterwards, as I heard by Rachel Smith, who with her worthy husband got well home on the 14th, though not with equal exemption from apparent danger, as the wheel of their chaise broke so as to prevent their using it further; being overturned, Joseph mounted his wife behind him on a pillion.—Their preservation from hurt was wonderful, as they both fell out of the chaise. This adds to the many obligations they are under for many benefits received at the Divine hand.

To-day I hear well of Elizabeth Drinker, and be-

lieve that through gracious help she gets forward bravely; being now in Hampshire. She and her companion are well equipped with an excellent horse and good chaise. Job Scott is probably in Leinster, having had a laborious journey in the north of Ireland. George Dillwyn and wife at Devonshire-house meeting to-day, where a marriage was solemnized, and Divine favour was richly extended through the well-authorized ministry of dear George, on whom the principal public service devolved. I was graciously excused from public exposure in the ministerial line. My health, in some respects is better than when I was in Ireland.

I congratulate thee on the continuance of Divine aid in thy labours in the work of the ministry. I hope for thy steady trust in the same wisdom, mercy and salvation, which have heretofore been manifestly near for thy support, and that the offers of best help to others may continue through thee. The rock of everlasting sufficiency remains to be the foundation on which the wise in heart have ever built, and been preserved from falling in times of tempest and varied difficulties, both from within and without.— If thou, dear Sarah, shouldst sometimes meet with opposing spirits, and under a sense of thy own weakness be ready to exclaim, Who is sufficient for these things?—consider him who endured great contradiction of sinners, lest thou be weary and faint in thy mind. He is the captain or author of everlasting salvation to all that trust in, believe and obey him; and his animating assurance is, “Lo! I am with you always, even to the end of the world.”

These latter hints unexpectedly arise in my mind, and are communicated to thee as to a sister beloved

in the Lord; unto whom, if they be not instantly necessary at the present time, they may possibly, in some future day, be remembered to some good purpose, and the praise be ascribed to Him who alone is worthy, and who at times assists to bring out of the holy treasury things both new and old. I am thine and companion's affectionate friend,

SAMUEL EMLÉN.

*London, 5th of 10th mo. 1793.*

Dear friend,—If by any means I could learn much more frequently thy state and movements, it would give me an opportunity oftener to salute thee in this way, as well as put it in my power more frequently to inform thy affectionate husband either by writing to him, or through letters to my son. About three weeks ago, I wrote thee directed to the care of George Miller, Edinburg. I have since had some reason to apprehend thou hadst moved thence toward the north of Scotland. My last letter from home I think was full ten weeks old. I wish to know whether thou expects to continue travelling through the winter, or come to this great city, where I have been staying a long time, I trust, in the appointment of our ever worthy Lord and Master: and here is plenty of employment for those that are dedicated to his service. I wish thee encouraged in the faithful discharge of thy duty, wherever thy lot is or may be cast. Frequent have been the proofs that thou art under his care for good, and for the help of others through the grace given thee; so that thou hast cause to thank God and take courage in pursuing the path of holy commandment, believing he will never leave thee nor forsake thee. His own declaration to Abraham,



“I am thy shield and thy exceeding great reward,”—ought to be considered as a means of confirmation in times of conflict and varied discouragements.

By a letter from Robert Benson of Liverpool, I am told that my old acquaintance and long-loved friend, Elizabeth Rathbone, deceased on the 30th ult. This event, though long expected, is affecting to her worthy sister Sarah’s mind; but a persuasion that the close was peaceful and happy, I trust, will assuage their grief, and help to the acknowledgment that the Judge of ~~the~~ whole earth doeth all things well.

George Dillwyn and wife appear well. He is often my acceptable companion at meetings, and a helper in gospel labour for our own and others’ benefit. I continue to lodge at Joseph Gurney Bevan’s, and am treated as a welcome brother, though he and his wife lodge much out of town. I have no late accounts from Job Scott, but suppose he was this week at the Quarterly meeting held at Moate. If thou would favour me with a letter from thine own pen, such a rarity would be a pleasure to thy cordial friend,

SAMUEL EMLÉN.

*London, 12th of 10th mo. 1793.*

I was more than a little glad, my dear friend, in receiving H. Gaylard’s letter from Edinburg, a few days since; giving the various information of your movements, and the occurrences you met with. I may with thankfulness acknowledge, that my health during the fine weather of the past summer, has been better than in Ireland. J. F. jun. lately arrived in London, having obtained no valuable advantage by his four months tour on the continent. He is sadly

alienated from the simplicity of the gospel in his general appearance. What shall we say, but that the devil is come down, having great power, and is mournfully carrying many into captivity, who if they were wise might be made as bright examples of the power of Truth, for the comfort of their best friends, and the happy instruction of others!

My son writes me that the yellow fever has prevailed about three weeks in Philadelphia, and carried off about fifty to sixty persons, and that some families had removed out of the city on this occasion. Loud are the calls on thee, myself and others, to fill up the measure of revealed duty, and to stand patiently waiting for further discoveries of the Divine will concerning us; and I do hope, dear Sarah, that thy exemplary dedication to the Lord's service, and thy care for the promotion of spiritual health among the people, will be beneficial to more than thou sometimes, in thy low moments, apprehendest. My belief is that the Lord will bless the faithful in his work, and prosper it in their hands: be not therefore improperly discouraged, although at times thou may be ready to exclaim, "Who hath believed our report? or to whom is the arm of the Lord revealed?" If we are really and sincerely devoted to Divine appointment, there is cause reverently to hope that we shall at least "deliver our own souls" from that condemnation which the unfaithful and negligent are incurring, to their own abundant loss and grievous disappointment. I feel that I yet love thee as a co-worker unto the kingdom of God; for thou art and often hast been a comfort to my best life. I often feel myself a poor creature, yet am not sensible that my stay in

London is disapproved in the Divine sight. I am thy cordial, well-wishing friend,

SAMUEL EMLÉN.

*London, 10th mo. 26th, 1793.*

My dear friend, S. H.—The interest I have in the welfare of thee and our beloved Hannah Gaylard, continues unabated. I very often think of you, and now salute you both in that affectionate sympathy which I trust gospel love inspires. If you were but fully aware of the pleasure it gives me to hear from you, I do believe dear Hannah would be more frequent in her communications to me respecting your health, movements and prospects. But I have no doubt, you are industriously occupied in the important business in which you are embarked. I was truly glad on receiving your letter of the 19th inst. and think there is great occasion thankfully to admire the condescension of the God of all grace, in that he thus supports and qualifies for the arduous service to which you are called. May you still trust in him for future direction and protection; often recurring to the sense of duty in which you were first prevailed on to yield to the undertaking: and the unity which thou, dear Sarah, had among the friends of Christ at home, must I think be no small consolation to thee; as I know the preciousness thereof in my own experience, and feel it strengthening to my mind while thus addressing thee, desiring that the language of dedication may yet be felt, “Behold the handmaid of the Lord, let it be unto me according to thy word.” Thus, I trust, thou wilt yet be cared for, and have at seasons to sing in the spirit of thy

mind, of his righteousness, wisdom and salvation; and increasing qualification will be given thee for inviting others to come and walk in the light of the Lord.

Be not over-anxious about thy dear husband and sons, on account of the reported sickness lately prevailing in Philadelphia. The great Preserver of men is able to do all for our absent friends that we can worthily desire for them. I trust I feel as an affectionate husband and tender father on account of my near connexions; but believe it right for me to gather instruction from the apostle's exhortation, to "be careful (or over-anxious) about nothing; but by prayer and supplication, with thanksgiving, let your request be made known unto God."

*London, 6th of 11th month, 1793.*

My dear friend, Sarah Harrison,—Thou art often-er than daily the companion of my mind, and I do wish more frequent communications from thee or our beloved H. G. that I may not only know your state but your prospects and movements; so that I might furnish thee from time to time with such information as my letters from Philadelphia and New York enable me to do, respecting thy beloved connexions and other friends in our native land; the chief city of which has lately been involved in a scene of abundant distress, through the afflictions of much sickness and death among the people. Our worthy Margaret Haines is gone, I trust, to a glorious recompense, after many years conflict and varied trials.

The Yearly Meeting was held in the city at the usual time. It was a solemn season; said to be about one third as large as common. Deborah Darby and

Rebecca Young arrived at New York, after a passage of eight weeks and one day.

If thou hast a word of exhortation for my benefit, say on to thy cordial friend,

SAMUEL EMLÉN.

*London, 11th mo. 30th, 1793.*

Dear friend,—I have no letter from America of a later date than the 19th of last month. Some accounts a few days later report that the tremendous rod of sickness has been withdrawn from my native city; and Oh! saith my soul, that the survivors may learn righteousness, and so become qualified acceptably to give thanks to our adorable Preserver.

My own health is often very poor; I have intervals of great weakness and failure exceeding my low times in Ireland: so that I have been frequently kept from meetings for two or three weeks past. But I desire to be content: the principal matter is that we may be the Lord's whether we live or die.

I have not yet heard how dear Job Scott's small pox have terminated, whether in life or death; the latter is thought most probable. I suppose in a few days we shall have conclusive information.

*London, 14th of 12th month, 1793.*

My dear friends, S. H. and H. G.—Having yesterday received yours of the 10th inst. from Terrill, I am encouraged to hope that you are favoured to get on in your arduous journey as well as we might reasonably expect; especially as knowing that my valued friend and country-woman S. H. has long been an inhabitant of a very weakly tabernacle. This is among the various proofs we have of Divine mercy and goodness attending us;—and that he who is high-

er than any earthly potentate cares for, and is abundantly able to support his obedient children and faithful servants, through the various difficulties of their painful pilgrimage here on earth; in which, however the exercises may be many and various, we ought not to let go our hold in humble, depending patience, neither suffer a spirit of unprofitable dismay to be harboured in us. If we cast our whole care upon our Father who is in heaven, a precious interest in his promise, "I will not fail thee nor forsake thee," will be joyfully known, and all things will work together for our furtherance in the way to that rest which is, beyond all conception, glorious and happy.

My health continues very precarious. Some parts of the day I feel pretty well, and at other times much encompassed with weakness;—more so than when in Ireland last winter; insomuch that I have sometimes doubted whether I may be permitted to live through the few succeeding cold months so as to be again revived with returning spring and more dry weather. But I hope to refer all to Him who is unsearchable in wisdom and unlimited in power, as well as of adorable mercy and goodness; for he indeed does all things well, and wisely too, for them who truly love and trust in him.

30th of 12th month, 1793. I received our beloved Hannah Gaylard's letter from Settle, previous to thy leaving that place and to her setting out for Liverpool. I am glad to find thee so well supplied with another companion, by Sarah Birkbeck's joining thee. I hope this will meet you every way as well as we can reasonably expect; both as to bodily health and under the pavilion and gracious protection of our

Almighty Preserver: in him, with him and by him, is inward and outward salvation. To him I affectionately commend you, in the hope that you will be cared for, and that you will have occasion to set up your Ebenezer, reverently acknowledging that the Lord hath helped hitherto;—and to him be the praise of his own works, for he is now and forever worthy.

A printed book has come over which states that above four thousand persons fell victims to the yellow fever in Philadelphia. This account appears to have been collected from the reports and information of the various sects of professing christians and others in the city. I wish the awful dispensation may be profitably humbling to many of the survivors.

31st. I was this day at Devonshire-house week-day meeting, but had no commission to be publicly heard among them. Afterward I called to see our valued friend, Margaret Allen, whose recovery from heavy indisposition is hoped for. She is weak in body, but her mind in a state desirable, as the poor in spirit are objects of the Divine blessing. Great is her care to be preserved in unoffending simplicity and integrity of heart.

The inclosed, sensible, interesting and informing letter from our dear Elizabeth Foulke is submitted to thy perusal;—the contents are humbly awful, and have repeatedly brought tears from mine eyes on hearing it read.

*London, 7th of 7th mo. 1794.*

My dear friends, S. Harrison and S. Birkbeck,—

You know my journeying manner of life, often moving hither and thither; so that punctuality in my

epistolary correspondence can hardly be expected: I therefore hope you will excuse my not earlier acknowledging the real pleasure I had in receiving yours a few days ago from Dover. Thomas Scattergood and Martha Routh are to-day at Surry Quarterly meeting. I do not yet learn that Thomas sees his way to move from this metropolis. John Pemberton embarked on the 28th of 5th month, at Newcastle in a vessel bound to Amsterdam; the captain promising to put him ashore in Scotland. Alexander Wilson benevolently accompanied him. Here are divers vessels for Philadelphia and New York which may probably sail in the next month, so I need not be bound to a long stay in England for want of an opportunity to go home.

15th. I was this day at a favoured meeting at Devonshire-house in company with George Dillwyn, John Wigham, Martha Routh and others. I do not expect my beloved S. Harrison will be at liberty to leave England before next Yearly Meeting in London: if she thinks otherwise, I wish to hear it. My hope is that mercy and goodness will follow her for present comfort and support, and that at last she will be found, through adorable condescension, worthy to dwell in the house of the Lord our God forever and ever;—the prospect of which should be powerfully encouraging in a care to learn that exalted anthem, Thy will be done, O Father who art in heaven. I wish dear Sarah Birkbeck preserved from sacrilege, that she may not be a robber of churches as she goes along, but obedient to holy commandment, giving unto the people that they may eat, without improperly advertng to the quantity or quality of that which



may be entrusted to her by the good Lord of the family.

John Pemberton arrived in Holland, on the 10th inst. the captain having failed to put him on shore in Scotland according to expectation. Which way he will proceed I know not; most probably to the north of England or direct to Scotland.

Our company, consisting of John Wigham, Martha Routh, and William Rotch's family, will probably go on board first-day afternoon. I am not sensible of any cloud in my way in embarking with William Rotch and family. Please write soon to your affectionate friend,

SAMUEL EMLÉN.

On the 23rd of the 9th month, they arrived at Boston, after a passage of about nine weeks.

About the middle of the 5th month, 1796, Samuel Emlen sailed from Philadelphia for England in company with Phebe Speakman and Sarah Talbot, also of Deborah Darby and Rebecca Young on their return from a visit to this country. During this last visit of Samuel Emlen, the following letters were written.

*Liverpool, 20th of 6th month, 1796.*

Dear friend, Sarah Harrison,—I arrived here on seventh-day night, too late for the post. Yesterday, attended two meetings here, and had much company in the evening, so that I was prevented from sending thee my brotherly salutation as early as I wished.—I now employ a scribe in professing my continued gospel love toward thee and thy valuable helper, Sarah Birkbeck, hoping it is well with you, and that it will be so through future seasons of resignation under trials of faith and patience, and various exer-

cises. Yea, I know in whom you have believed,—even in the Lord Almighty, who having helped hitherto, hath also promised, “I will not fail thee nor forsake thee.” The declaration is worthy of our entire confidence; and I often think of a scripture expression, “Trust in the Lord and do good, so shalt thou dwell in the land, and verily thou shalt be fed.”

I was a frequent visiter to thy worthy husband when at home. Our intercourse was as in former years, mutually pleasing. He appears lively, and diligent in various useful occupations. He was with a number of other Friends at Newcastle on the 18th of 5th month when I embarked. Elizabeth Foulke and some others of our young ministers appear to increase in dedication, and are hopeful. Sarah Parrish wife of Isaac, and Mary Wilson wife of William; also Jacob Tomkins and Leonard Snowden, have been added to our select meeting as elders.

My love to all our American friends as thou hast opportunity. William Savery, Phebe Speakman and Sarah Talbot are gone to attend the monthly meeting at Manchester.

*Dublin, 9th month 1st, 1796.*

Dear friends, S. H. and S. B.—Your letter of 8th month 3rd from Uxbridge was very acceptable, as I do love you and the cause of Truth, in the promotion of which you are, I trust, happily employed for your own peace, the information of many, and the honour of the ever-adorable name of Him in whom you have been helped to believe, and by whom I trust you will be still supported, so as that in his own time ye may receive a peaceful answer, and happy retreat from that line of arduous labour whereunto he the great and good Lord of the family hath called you. The

dedication of heart which our dear S. H. has manifested on this occasion, and the exemplary surrender of our beloved S. B. in thus offering her time and talents to the Lord's service, appear to me really to hold up an invitation to others that they may consider themselves according to this apostolic declaration: "Ye are not your own, but are bought with a price." Be ye therefore comforted, dear friends and sisters, and prosecute the line of duty allotted you, well knowing that obedience is better than sacrifice, and that to move in our heavenly Father's appointment is the way of peace and safety.

When it is well with you under the influence of the spirit of grace and supplication, I wish to be remembered by you in your approaches before the throne of Divine majesty and grace. I feel myself weak both in mind and body; and with respect to the latter, apprehend I already experience in less than half a week the unfriendly influence of this climate on my feeble frame. I left not Liverpool with expectation of a long stay on this island; but thought it religiously proper to come at least to Dublin. On third-day last I was at their meeting here, and think it was larger than often in former years. I am renewedly and comfortingly confirmed in the persuasion, that "the foundation of God standeth sure, having this seal, The Lord not only knoweth but owneth and acknowledgeth them that are his;" who seek his honour and not their own in honest solicitude of soul, and that, however they may be abased, his ever-worthy name may be magnified, and his Truth exalted through them.

I gladly hope that there is a revival and increase of religious care in the minds of many professing

with us here in Dublin; and that more than a very few of the dear youth are quickened to an holy anxiety after things that make for peace here and forever: and I trust that if patience has its perfect work, there are among them who will yet be made vessels of honour in the Lord's house, whereon holiness and acceptance before him will be graciously inscribed.

At Samuel Bewley's where I am entertained, also lodge our two country-women, Phebe Speakman and Sarah Talbot when in this city. I have had some of their company acceptably; though Phebe, with a view to the improvement of her health, has lately spent what time can be spared from religious duties pretty much at the country-house of William North, at or near Dunleary, on account of its convenience for bathing in sea-water; in which it is apprehended she has evidently succeeded, and is thereby not unlawfully, I trust, encouraged to labour after further proofs of its utility. Since I came to Dublin, Phebe and Sarah have had an opportunity of conference with the elders or judges in Israel here, about separating and moving unconnected with each other.— Sarah Talbot is to set off to-morrow in order to attend the Quarterly meeting to be held in a few days at Grange, near Clarlémount.

Were I not deprived of the privilege of writing myself, I should have pleasure in more frequently communing with you after this manner; but, thinking of my failing eye-sight, I believe it right to say with the prophet, "Truly this is a grief, and I must bear it." But I want to know what your prospect is respecting future movements.

SAMUEL EMLÉN.

*Stockport, 18th of 2nd month, 1797.*

My dear friend and sister, Sarah Harrison,—I may with much truth assure thee, that thou and dear Sarah Birkbeck continue to be, oftener than the returning morning, the companions of my mind, I trust in the love of the gospel, and in that fellowship which is worthy of all our care to be preserved in forever.

The decline of my bodily powers in general, and especially the continued failing of my sight, are arguments which ought to be admitted as excusing my seeming deficiency towards you and others whom I love. It's not an unusual thing for me when I feel inclination to salute my friends by letter, that I have not at hand a scribe whose convenience I suppose readily allows my employment; and it often happens that much company through the various parts of the day, claim my attention; these, added to my ministerial occupation in meetings, and sometimes visiting my friends, among whom the Lord of the family (though not constantly) authorizes to some expression of religious care for their improvement,—should be accepted as considerations admissible among my friends, against their imputation of neglect on my part toward them.

I hear of you and of your movements, one way or another, from time to time, but not the least hint of uneasiness with the remarkable line of your being so led to those who do not religiously profess with us. Such occupation doubtless has its varied difficulties and discouragements; but I am glad in believing your circumstance to be like that of holy Paul when he thus declared, "I know in whom I have believed, and that he is able to keep that which I have committed unto him against that day." In this important day

there will be a discernment, yea, a discrimination between those who have served God and them that have not served him. Doubtless, the Well done, good and faithful servant or handmaid,—will be joyfully received by those who with proper solicitude of soul have sought to obtain the approbation of an all-determining Judge, who, having observed their stability and patience in doing the will of God from the heart, will finally reward them with glory, honour and eternal life. I wish you therefore, dear friends, to be encouraged in this enriching service, that so all may eventually wind up well with you. For my own part, the powers of my body and mind seem almost worn out, so that disqualification for useful service seems now pretty much to prevail over me. But this I do know, that if ever I had right ability for gospel labour, it has not been thro' any powers of the creature independent of superior aid; for the Divine declaration continues to be in full force, that it is “not by might, nor by power, but by my spirit, saith the Lord of hosts.” How comforting then is the persuasion, if we properly submit, that he is both able and disposed effectually to work in us both to will and to do to the honour of his ever-worthy name, and our own peace.

I have not wholly laid aside the thoughts of returning to Philadelphia this spring; reverently trusting that as sincere desire for wise direction is kept to, I shall in the Lord's time be clearly certified what his mind and will is concerning me; in obedience whereunto we know that our safety and peace consist.

Give my love to my young countryman, thy son John, whose preservation in innocence, simplicity and peace, I much wish; and that he may be in earn-

est to get heavenly wisdom, and in all his gettings, to get understanding. Thus would he become substantially rich in those treasures which are infinite in value and of everlasting continuance.

*Warrington, 6th mo. 1st, 1797.*

Dear friend, S. H.—I suppose thee to be continuing industriously engaged in filling up the measure of revealed duty; and commendably waiting for further openings of Divine counsel respecting thy future movements, in desire that thou mayst with reverence and a peaceful mind acknowledge to our ever-worthy Lord and Master, “I have finished the work thou gavest me to do.”

Thy dedication in heart and conduct to Divine commandment, offers instruction to many beholders. For my own part, though I love the cause of Truth, and those that sincerely labour therein, yet my bodily powers are so broken down as to disqualify me for moving much about; and I am not sensible of condemnation for not having proceeded, according to inclination, to the latter part of the Yearly Meeting in London. Weakness and pain prevented; so that my present business is to labour after contentment in the will of God under all circumstances; believing that therein peace, protection and safety are experienced.

I believe, had it not been for some expectation of thy company homewards, I should before now have fixed on some vessel at Liverpool for my own return. But if thou feels an obligation to remain longer in Europe, whether in England or elsewhere, be assured thou hast my christian well-wishing, and that the God of patience and all consolation may be thy

director, support and rejoicing to the end of that service he may require, and thy comfort forever. Thy assured friend,

SAMUEL EMLÉN.

In reference to this his last visit to Europe, his Philadelphia friends in their testimony say, "he was incapable of travelling much, yet his services in families and in the church, in Lancashire and Dublin to which his visit was principally confined, were very comfortable and edifying to Friends; and seemed to set the last seal to his abundant labours in England and Ireland."

After his return in 1797, his health gradually declined; yet he continued to attend most of the meetings in the city; and the intermediate time was much occupied by him in religious and social visits to the families of Friends. Although in these brotherly calls on his friends, he often appeared to take but little interest in common conversation; yet whenever it turned on religious subjects, he became animated and lively in his remarks, to the edification of those who were present. Thus manifesting that his chief delight was in the law of the Lord, and his mind very much occupied with spiritual realities, he appeared to live above the world while yet a sojourner in it. He was peculiarly qualified for the exercise of christian sympathy and commiseration toward the afflicted, either in body or mind; and his visits to the chambers of sickness among his friends and neighbours, and even strangers, were often seasons of much consolation and religious instruction. In the unwearied exercise of this disposition, he gave practical evidence that he was actuated by the purity of that religion, which is characterised by the apostle in those fruits which proceed from the feelings of sym-



pathy toward the fatherless and widows in their affliction, as well as in keeping himself unspotted from the world.

Those who were intimately acquainted with him in the private walks of life as well as his public labours, say he was a lively instance of the efficacy of that grace which he preached to others; not using the word of God deceitfully, but manifesting its power by meekness, humility and love unfeigned. Being himself a great lover of the plainness and simplicity of Truth and a consistent example thereof, he was often led in a close, searching manner, to administer reproof and exhortation to libertine professors who had departed, or were in danger of swerving from its safe and simple guidance into the vain fashions, customs, amusements and opinions of the world, or into an eager pursuit after its riches and honours.

He was acquainted with several languages beside his native tongue, so as to be able to converse with foreigners. When John De Marcillac, the Frenchman, was admitted to attend the Yearly Meeting in Philadelphia in 1795, Samuel Emlen several times acted as interpreter, in his public communications. Among what are sometimes called the great men of this world, Samuel Emlen obtained access by the affability and courteousness of his manners, his general information and his unaffected engaging deportment. But when in company with this class of his fellow probationers, as well as others, the concern of his mind was often manifested in his endeavours to impress upon them, the superior benefits to be derived, and the happiness to be enjoyed from a life of holiness. At such seasons he frequently found opportunities of holding up to view, the emptiness

and vanity of this world's fading honours, pursuits and short lived enjoyments.

With the increasing failure of his eye-sight, as he advanced in years, the habit of asking people their names, whom he met in the streets, or to whom he was introduced, appeared to grow upon him, so that his first inquiry either of strangers or those familiar with him was, Who art thou? or, What is thy name? But this was often the prelude to some short, instructive sentence or expression that spontaneously arose from a mind filled with love and good-will to all—and which frequently appeared to have a lively sense of the state of those whom he thus addressed.

In religious meetings, his countenance and deportment were solid and instructive; in his public communications, his delivery was natural and unaffected; his views, clear and comprehensive; and a holy unction attended his gospel labours.

In person, he was small and slender; perhaps below common size. His constitution was said to be delicate and feeble from his youth; demanding great care and prudence, and the exercise of temperance and moderation. In the latter years of his life, he was afflicted with a disease which at times occasioned much bodily pain.

On the 15th of 12th mo. 1799, under much bodily weakness, he went to meeting, and was therein engaged in a communication which he closed by repeating the following lines of Addison,—a proof of his resignation and continued dedication:

“ My life,—if thou preserv'st my life,  
Thy sacrifice shall be;  
And death, if death must be my doom,  
Shall join my soul to thee.”

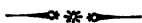
The last meeting he attended was at the north meeting-house in Philadelphia. In his public ministry there, he enlarged in much gospel authority, to the edification and comfort of those present, on the efficacy of that faith which overcometh the world, and which is the saints' victory.

Shortly after his return home, his complaint returned with increasing frequency; but he was very affectionate to his children and others about him, and said, "I deem their sympathy and affectionate attendance upon me as a blessing from Heaven, for which God will bless them." During his waking hours, the attributes of his God whom he had long served, were almost his perpetual theme: he was frequent in declarations of his power, of his mercy and goodness to his soul, and in acknowledgments of the rich consolations with which his mind was supported.— He frequently repeated these scripture expressions: "Their sins and their iniquities will I remember no more, and will cast all their sins behind my back." Also, in much brokenness of spirit he said, "Ye shall have a song as in the night when a holy solemnity is kept, and gladness of heart as when one goeth with a pipe, to come into the mountain of the Lord, to the mighty one of Israel. Oh! the tears of holy joy which flow down my cheeks. Sing praises, high praises, to my God. I feel nothing in my way; although my conduct through life has not been in every respect as guarded as it might have been, yet the main bent of my mind has been to serve thee, O God, who art glorious in holiness, fearful in praises. I am sure I have loved godliness and hated iniquity; and that my petitions to the Throne of Grace, have been accompanied with faith." He also said he had

a precious evidence that his sins were forgiven him; and added, "I am not sensible of having injured any one. I have not broken up any poor families for rents, but have given up much; which is my great consolation, seeing it's the merciful who obtain mercy."

On first-day the 29th, he appeared to be as cheerful and pleasant in conversation as at any time; his mind being remarkably calm, and covered with love; and again frequently repeated, "Their sins and their iniquities will I remember no more, and will cast all their sins behind my back." The calls and sympathy of his friends were comfortable to him; divers of whom generally visited him every day, during his short confinement to the house. He went to bed about ten o'clock in the evening, and lay awhile without pain, then fell comfortably to sleep for about an hour. When he awoke, a little after eleven o'clock, he was seized violently and in a manner more alarming to his family than at any time before. Two of his near connexions were called in, likewise a physician; when he took an affectionate leave of his family. As there was no prospect of benefit from further medical aid, he was rather desirous that nothing further might be attempted, but wished to lay as quiet as possible; and said, "All I want is heaven—Lord receive my spirit;" and was earnest that those about him should pray that he might be preserved in patience to the end. Then said, "My pain is great: my God, grant me patience, humble, depending patience." Then added this scripture expression, "Call upon me in the day of trouble; I will deliver thee, and thou shalt glorify me;" and repeated with great fervency a considerable part of that called the Lord's prayer; and said, "Oh! how pre-

cious a thing it is to feel the Spirit itself bearing witness with our spirits, that we are His." Some time after he said, "This soul is an awful thing: I feel it so; you who hear me, mind it. It's an awful thing to die—the invisible world, how awful!" His end now fast approaching, he said, "I intreat that nothing may be done for me, except what I may require; that my mind may not be diverted; that my whole mind may be centred in aspirations to the throne of Grace." Shortly after, "Almighty Father! come quickly, if it be thy blessed will, and receive my spirit." He then lay quietly awhile, the conflict being apparently over; but feeling again the clogs of humanity, he said in a low voice, "I thought I was gone;" and added, "Christ Jesus, receive my spirit!" These were his last words, when he quietly departed without sigh, groan, or struggle, about half past four o'clock in the morning of 12th month, 30th, 1799. On fourth-day, 1st mo. 1st, 1800, his remains were interred in Friends' burial ground, after a large and solemn meeting held on the occasion.



*Letter from John Parrish.*

Philadelphia, 10th mo. 3rd, 1791.

Beloved friend, George Churchman,—I have looked over some papers and manuscripts relative to Indian affairs in order to furnish thee with them; in hopes they might tend to quicken and stimulate such Friends from Virginia as may find their minds engaged to attend the Yearly Meeting at Baltimore: but shall fall short for want of knowing where to lay my hands upon some of them at present. From the

knowledge I obtained at the late treaty held in Tio-ga county in the back part of York government, where there were collected upwards of one thousand Indians, and likewise from the chief, called Cornplanter, when in town last winter,—I believe something might be done for those people that would be received with gratitude and thankfulness, and would afford them a seasonable relief. It was melancholy to behold, in my journey to the treaty, all along from Wyoming up to Newtown point, the fine level bottoms along the river where the Indians used to have their cornfields, and who are now driven to a great distance, the white people having taken possession, and are reaping the benefit of their soil and their labours. Col. Forrest who went with us from Philadelphia, informed us that he was an officer in Sullivan's army when they destroyed more than forty of their towns; yet such was their christian disposition, as appeared at the treaty, that they were willing, though they complained of divers abuses and that they had been cheated, nevertheless they were willing to forgive the whole and bury all that was past out of sight. The little present that we took up with us, of half a dozen pieces of flag handkerchiefs, some needles, thread and fish hooks, to the amount of about fifty dollars, we got Col. Pickering, after he had delivered the goods presented to them from the United States, to hand to them. This he cheerfully undertook, and did it much to our satisfaction. He told the Indians that the two Friends who stood by him were from Philadelphia, of the society of Quakers, the sons of Onas who had dealt so fairly with their forefathers; that they had attended the treaty in true friendship, in order to brighten the chain, and had

brought with them the present that was then on the table. These, if not the words verbatim, were nearly in substance. After he had done, I told him I wished to say something to them; he replied, "By all means;" which gave me an opportunity of addressing myself to them, and letting them know that my motive in coming, together with that of my friend who was with me, was in true love and friendship; and that it afforded us much satisfaction to be present as witnesses of the peace and friendship that was concluded on at the present treaty;—also that my concern was not only for their temporal good, but for their future happiness, &c. When I had done, Red Jacket, one of their chief speakers, spoke, and signified that language was too short to reply; that what had been said was very good; that they should treasure it up, and reflect on it when they returned on the way home; and that they could only thank us, and wish us to return in safety to our families and friends. They then came forward, perhaps to the number of fifteen or twenty of the chiefs and principal old men, and shook hands with us, taking their leave in a very affectionate manner; so that I thought it a season of favour that would not soon be forgotten. I wish not to be tedious, shall therefore conclude, and remain thy affectionate friend,

JOHN PARRISH.

P. S. I can't help hoping our beloved Friends of Virginia will see the expediency of doing something for the benefit of these poor, necessitous people; and I believe a blessing would attend it. J. P.

---

## **FRIENDS' MISCELLANY.**

No. 5.]

FIFTH MONTH, 1839.

[VOL. XII.

### **A CAUTION TO FRIENDS.**

#### *Yearly Meeting Minute.*

It is considered a maxim in philosophy, that "like causes under similar circumstances, always produce like effects;" and Solomon probably alludes to the same thing where he says, "The thing that hath been, it is that which shall be; and that which is done is that which will be done." If the premises are true, mankind may learn from what is past, to avoid those "causes" which have produced disastrous "effects;" and "those things which have been" in time past, of a character inconsistent with the peaceable principles of the gospel of Christ, may be held up to view as a warning to those who profess to be under the gospel dispensation, lest they again "be done" under like circumstances. In the early settlement of Pennsylvania, the civil government was chiefly in the hands of Friends and administered by them, both in a legislative and executive capacity. As the population increased, and many of a different character (as to pacific principles) became interested in the affairs of civil government, a difference in politics increased, until party strife prevailed on the subject of civil rights and the administration of state affairs. When political contest had arisen to such a height as to produce unchristian feelings of strife and contention, it would have been prudent in Friends,



and consistent with the peaceable spirit of Christ (which they professed to be their leader) to have quietly withdrawn from the scene of confusion produced in the province by this state of things. Friends, however, did not so give up the point—they contended for their civil rights, and were easily persuaded that their religious rights were in danger, if the administration of the civil government passed into other hands. Again, they had long held the reins, and seemed to think they were most capable of guiding public affairs according to the principles of the proprietary, William Penn, on which the government was founded. Hence, they tenaciously maintained their right of suffrage. Elections became scenes of contention and disorder—and politics engrossed much of their thoughts and conversation.—In Philadelphia county, the inhabitants held their elections at the old court-house in the city. The people from the remote end of the county had to go near sixteen miles to carry in their votes. So high had the strife arisen, that on a certain occasion, the crowd was so great about the court-house, that Friends from the upper part of the county could not come at the ballot-box on the first day of the election, and went home. They returned to the polls on the second day; when they were again prevented by the dense crowd, and went home. They went again the third day, when the same scene appeared in view, as if with design to prevent them from voting. At this juncture, a certain person took advantage of a cooper's shop in a cellar, into which he entered, and, cutting large hoop poles into pieces, threw them out on the pavement, as fast as he could—these bludgeons were as eagerly seized by the impatient and disap-

pointed country people,—Friends and others, of the opposite ticket, and with them they forced their way to the ballot-box. That blood was spilt, there can be no doubt; but the *end* was thought to justify the *means*.

Now, what real friend of Truth and peace, in the non-resisting spirit of the gospel, can believe that the maintenance of civil rights will sanction such violation of religious and pacific principles? But their feelings and passions had been wrought up, perhaps by months or years of political controversy previous to this scene of confusion, and opposing of evil with violence, even unto blood. For how many years the election ground exhibited similar scenes of strife and confusion, previous to the American revolution, we cannot now say. The body of Friends were generally considered in favour of the old administration, till within a few years of that period. It is to be regretted that the leading influential members of society had not retired from the political contest, when they discovered (or might have discovered) the point to which a peaceable mind might proceed in support of its civil rights and privileges, without violating the principles of him who is often called *our pattern*, and who on an occasion of far greater extremity than a civil or contested election, taught his followers to cease from strife and opposition to a war spirit in this emphatic language, "*My kingdom is not of this world, else would my servants fight, so that I should not be delivered to the Jews.*" Had Friends withdrawn from the civil conflict at the proper time, instead of contending the point as they did, at the polls, and by other political means, there is with us no doubt the society would have been less

molested, and many of its members would have suffered far less from the ruling party during the revolution.

But their sufferings by fines and imprisonment, and sometimes personal injury, were not all the afflictions and trials they met with, in and about the time of the revolution. Notwithstanding all their exertions to keep the government in their own hands, they lost it by overpowering numbers; and not only so, but in the strife and contest among politicians, many of the members of society espoused the cause of liberty (as it was called) and so far joined the political party opposed to what was described as British usurpation and oppression, that their votes were given in favour of a change of men and measures in the administration of the government of the colonies. It was no marvel that many of the junior members of society took a warm interest in the political contest. They had the examples of the elder ranks, as warm politicians—their passions were wrought up by the spirit of the times,—the public newspapers,—the political meetings and high coloured speeches, the pamphlets and other means of excitement used by statesmen and politicians. Hence, when hostilities commenced, and personal service was required, many Friends (or members of society) having become so deeply involved in party spirit and political measures, were ready to join the American ranks, and some espoused the British interest. Their pacific principles were abandoned, for the sake of what they were taught to believe was the cause of civil liberty. They enlisted as soldiers, or aided in various other ways to forward the independence of the United States. This occasioned much religious concern on

the part of the society. One of its most distinguishing testimonies was prostrated by many of its acknowledged members—and these of all ages and in various stations, though chiefly among the ardent younger class.

At the Yearly Meeting held in Philadelphia in the 9th month, 1775, this record was made: "After some time spent in a close attention to the *sorrowful* account given in the answers to the sixth query, of the public deviation of *many* members from our peaceable principles and ancient testimony against war,—with which, the minds of Friends being deeply affected, and desirous that this important subject may be maturely weighed and considered, in hope that Divine wisdom may be given for administering counsel and help for the restoration of those who have thus deviated, and for the faithful maintenance of our christian testimony, it was agreed to adjourn till next morning; when, on further solid deliberation on the subject, a committee of twenty-six Friends was appointed to join another committee previously named, in a further weighty consideration of the present state of our religious society, and of this important subject."

The next day, the said committee communicated to the meeting in writing their united sense and judgment, as follows:

"We have taken under our weighty consideration the sorrowful account given, of the public deviation of many professors of the Truth among us from our ancient testimony against war: and being favoured in our deliberations on this affecting subject with the calming influences of that love which desires and seeks for their convincement of their errors, and re-

storation, in order that our union and fellowship may be preserved, and a faithful testimony maintained to the excellency of the gospel dispensation which breathes peace on earth and good-will to men:—it is our united concern and desire; that faithful Friends in their respective meetings, may speedily and earnestly labour, in the strength of this love, for the reclaiming of those who have thus deviated: And where it is necessary, that Quarterly meetings should appoint suitable Friends to join their assistance in the performance of this weighty service. And where such brotherly labour is so slighted and disregarded that, by persisting in this violation, they manifest that they are not convinced of our christian principles, or are actuated by a spirit and temper in opposition thereto, it is our duty to testify our disunion with them.”

“And we also desire that all Friends, in this time of close probation, would be careful, in no part of their conduct to manifest an approbation or countenance to such things as are obviously contrary to our peaceable profession and principles, either as spectators or otherwise. At the same time avoiding to give just occasion of offence to any who do not make religious profession with us; manifesting that we are actuated solely by a conscientious principle and christian spirit; agreeable to the repeated cautions and advice heretofore given forth by this meeting, our meeting for sufferings, and the epistles from our brethren in Great Britain, since the commencement of the troubles which have lately arisen, and continue to prevail in these colonies.”

“And as many Friends have expressed that a religious objection is raised in their minds against re-

ceiving or paying certain paper bills of credit, lately issued expressly for the purpose of carrying on war; apprehending that it is a duty required of them to guard carefully against contributing thereto in any manner;—we therefore fervently desire, that such who are not convinced that it is their duty to refuse those bills, may be watchful over their own spirits, and abide in true love and charity, so that no expressions or conduct tending to the oppression of tender consciences, may appear among us. And we likewise affectionately exhort those who have this religious scruple, that they do not admit nor indulge any censure in their minds against their brethren who have not the same; carefully manifesting by the whole tenour of their conduct, that nothing is done through strife or contention, but that they act from the *clear convictions* of Truth in their own minds; showing forth by their meekness, humility and patient suffering, that they are followers of the Prince of peace.”

The preceding report was adopted by the Yearly Meeting and recommended to the serious observation of Friends in the several monthly and Quarterly meetings, and the practice of the members generally.

Nevertheless, on examining the minutes of a monthly meeting not far from Philadelphia, there are seventy-eight cases recorded of deviations from the peaceable principles of the gospel, during a few years of the American revolution—a large number of which resulted in disownments from society, as having “joined the military men.” To this may be added, the formation of a society in Philadelphia and another in New England, called *Free Quakers*; be-

ing composed of a large number of Friends who left the pacific principles of their former profession and espoused the American cause; openly avowing their opinion by their practice, and declaring that defensive war was allowable under the gospel dispensation.

With these facts before us, the inquiry arises, what must have been the amount of dereliction from the peaceable principles of their christian profession in the whole society of Friends on this continent, extended as it then was from New Hampshire to South Carolina! What a motley picture of Quakerism was thus presented! How many departed from the society in principle and practice, and returned to it no more! And how few stood their ground with firmness and consistency in those seasons of close trial! It was an awful lesson to Friends to come out of, and to keep out of party spirit, and be separate from the mixtures and confusions of human policy and political expediency.

Now, if "like causes produce like effects;"—if "the thing that hath been is that which will be" again, whenever human policy and party spirit are suffered to prevail over christian moderation and the peaceable spirit of Christ,—however the circumstances and subjects may vary that are suffered to draw away the attention of the mind from the vital principles of the gospel,—how awful the admonition, the caution and the warning to him who *thinketh* he standeth, to *take heed* lest he *fall*!

---

## ANTHONY BENEZET'S LETTERS.

---

*To my friends in exile, Israel, John and James Pemberton, and all others with them who love the Lord Jesus Christ, and are earnestly seeking an interest in his love.*

It has not been for want of an affectionate concern for my afflicted brethren that I have not used much expression of words. Indeed the state of my natural, as well as religious powers, have been such as made it more safe for me to rest in a silent aspiration to the God and Father of mercies for our mutual preservation and strength; with an undoubted persuasion that he will, in his mercy, cause all things to work for the good of those who sincerely desire and honestly strive to be made conformable to his holy will. My prospect of what is most necessary to be, generally, as well as particularly pursued, is a looking to the Hand that smites, rather than to the instruments made use of, and to know an amendment of our ways, with a continued, deeply humbled application to the Father of mercies for forgiveness and help.— With the best love I am capable of, in which my wife and I. Thompson join, I remain your affectionate sympathizing friend,

ANTHONY BENEZET.

### *Letter to J. P.*

Thine to thy mother Lloyd, in which thou makes a kind mention of me, came to hand. I am concerned that any discouragements I may be under may not give my afflicted brethren any reason to think I can be indifferent to, or insensible of the trying dispensa-



tion which attends themselves and families. Indeed it would be a matter of much satisfaction to me to enlarge upon so pathetic a subject; but my mind is left very naked of any religious prospect felt in the Divine life; and a caution is renewed with me of the danger of falling into a kind of idolatry, by making to myself images and representations of things which I am possessed of more in ideal imagination than in humble reality. The only thought which occurred with plainness and continued with me, was the case of the Jews when the prophet Ezekiel so pathetically expostulated with them while captives in Babylon. This led me to look into the passage, and I observed the prophet's expostulation with them was as well on the account of their fearful defection from the path of integrity and truth, as the joyful promise of renewed favour upon humble submission and return.

I much wish we might rather lightly pass over the conduct of those who are instruments in God's hand in our sufferings; they are poor creatures under the influence of a selfish, corrupt mind, who know not what they do. But let us deeply attend to a consideration how far we, amongst others, for want of living up to what we have professed, and still do loudly profess, have contributed to the calamity which attends. We have professed to be called and redeemed from the spirit of the world—from that prevalent pride and indulgence so contrary to the low, humble, self-denying life of Jesus Christ and his immediate followers: but have we indeed been such? Has not our conformity to the world; our engagements in life, in order to please ourselves and gain wealth, with little regard to the danger to the better part, been productive of all the evils pointed out in the gospel? Has it

not naturally led us, and begot a desire in our children, to live in conformity to the customs of other people? Hence the sumptuousness of our dwellings, our equipage, our dress, furniture, and the luxury of our tables, have become a snare to us, and a matter of offence to the thinking part of mankind; and the mind which has been in our children and often in ourselves, (distinct from the meekness and self-denial of the gospel,) has led into resentment in defence of what was become as our gods, or idols; so that the meek, humble and poor, self-denying life of Christ is become of no repute, or rather as a shepherd was to the Egyptians. The suffering which Providence has now permitted to come over us seems particularly calculated to bring us to ourselves, in some respects; as the trials and devastations are greater upon those whose possessions are most extensive, and who have been at the greatest pains and expenses in adorning their pleasant pictures. I trust this, at least, will teach us in future, to live more agreeable to our profession, whereby our wants being made less, the perplexing, dangerous snares and entanglements which attend the amassing of wealth, would be much lessened. If this afflictive providence does induce us to begin anew upon the true foundation of our principles, in that low and humble state of mind which becomes, and indeed constitutes the real followers of Christ, it will have done much for us. In love, in which my wife joins, I remain thy friend,

ANTHONY BENEZET.

1st mo. 1778.

---

## THE TESTIMONY

### *Of Scarborough monthly meeting in relation to armed vessels.*

The following testimony was given forth from Scarborough monthly meeting held at Whitby, in Yorkshire, the 9th of 5th month, 1783, against the conduct of A. C—, J. S—, T. L—, J. W—, I. S—, J. C—, W. S—, I. C—, G. G—, J. C—, H. C—, J. C— and R. W. all of Whitby, and S. G. of Scarborough.

We the society of the people called Quakers, have ever professed the necessity of a strict attention to the teachings of the grace of God and the doctrines of the gospel; and thereby have been united in the belief of certain principles, in particular against offensive and defensive war, as inconsistent with the peaceable kingdom of Christ: Yet many members of this meeting, disregarding those Divine teachings, have, contrary to our professed principles, armed their vessels for defence; and some few have taken out or been concerned in Letters of mart. On which account, this meeting, for several years past, as well as during former wars, hath in conjunction with divers Friends under appointment of the Quarterly meeting, repeatedly visited those who have thus violated this our ancient christian testimony, in order to bring them to a due sense thereof. And, after much labour and forbearance, by minutes of 8th month, 1781, and 1st month, 1782, declared that the said A. C—, and J. S—, being concerned in Letters of mart, as well as vessels armed for defence, were unfit to be employed in any service of the church, or their collections to be received. And by a subse-

quent minute of this meeting in the 7th month last, the rest of those abovenamed, with some others concerned as owners of armed vessels, were put under the like censure. And as those of Whitby had in a collective capacity refused to be visited any more, individually,—the following paper of tender admonition and counsel was also given forth, and a copy thereof ordered to be delivered to such of those concerned as were willing to receive it, viz:

“To the members of Scarborough monthly meeting, concerned in armed vessels:

Notwithstanding the repeated labours which have been personally bestowed upon you, we feel our minds engaged to treat with you in this manner: and in the first place, briefly to set before you the grounds of our testimony against war and fighting. Our Lord said to Pilate, “If my kingdom were of this world, then would my servants fight.” And he doth not only disallow offensive war, but defensive also; for when Peter, in his master’s defence, cut off the ear of the high priest’s servant, his Lord rebuked him, and told him that those who use the sword shall perish by the sword. Thereby pointing out, not so much an external manner of death, as the necessity of those lusts from whence wars and fightings proceed, being slain by the sword of the Spirit: that so a fitness may be experienced for an inheritance in *his* kingdom who came not to destroy men’s lives, but to save them.—The holy prophets who also foresaw the coming of this gospel day, largely prophesied of the peaceable effects thereof: And the primitive christians, in their own experience, could declare that the weapons of their warfare were not carnal, but spiritual. Having therefore these doctrines and these promises, we es-

teem it our duty to bear testimony thereunto; and the more so, as we believe the day is approaching when those prophecies will be more fully accomplished. How can our hearts endure, or our hands be strong, if we desert a cause so precious,—if we turn aside from a work in which so many have patiently laboured!

Wherefore, we are sorrowfully affected under a sense of the blindness which hath happened to some part of our society: and although you have been from time to time instrumentally laboured with, in order that you might be brought to see your own states and situations, together with the consistency of our christian testimony in these and many other respects, and that from a right conviction you might be engaged to bear the same,—yet we are sensible, it is only by the power of Truth operating on your minds, and your obedience thereunto, that this work can be rightly effected; and therefore we are engaged to turn your minds unto this *power*, that thereby your spiritual eyes may be opened, and you favoured to see and pursue those things which belong to your everlasting peace, before they are hid from your eyes. Nevertheless, we trust there are some amongst you who are sensible of the importance of our testimony, and are at times favoured to see the rectitude thereof: and we wish in a particular manner to press upon these the necessity of their acting according to the light received. Look not out at others, nor yet at your own weakness; but look unto the Lord in whom is everlasting strength, and consider that it is by being obedient to the present manifestations of duty, that ability is received to press forward in the heavenly race, and to attain greater degrees of light, strength

urity. But if those whose minds have been enlightened, will not be obedient to the heaven-on,—but are consulting with flesh and blood, preferring their temporal interests to everlasting business and the reward thereof,—these will receive the greater condemnation.

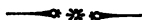
also think proper to inform you that it is our that as many as are concerned in armed vessels expressed in a minute of this meeting) should be qualified from acting in meetings for discipline; they cannot be rightly helpful therein; and also their contributions for the service of the society misused; as the gain that is thus acquired may be deemed unrighteous gain, and what is thus obtained is or may be the price of blood. And we sincerely desire that further steps of dealing may be unnecessary, by your acting from the consensus of Truth consistent with our christian testimony.

in order whereunto, we intreat you to turn to the Lord with full purpose of heart.”

which labour from time to time having been equal to the reclaiming of the said A. C—, J. L—, J. W—, I. S—, J. C—, W. S—, I. C—, —, J. C—, G. G—, J. C—, H. C— and S. G—, practice so repugnant to our peaceable principles—they continuing therein to the end of the —and they being also incapable of consistently following the other branches of our christian testimony.

we find it incumbent upon us, for the maintenance of those principles which we as a people most fully believe, and for the clearing of our society from the charge of a conduct so contrary to our profession,—hereby to testify against all those above-mentioned from being members in communion with us.

Nevertheless it is our desire that they may, by regarding the dictates of Truth in their hearts, come to unfeigned repentance; and, by a conduct consistent with our holy profession, and all other means in their power, condemn their transgression so as to be fit to be reinstated members of our society.



### A MEMORIAL

*Concerning my beloved wife, HANNAH SMITH.*

Besides the motive of preserving some sketches of the life and death of a dear companion, for the benefit of our offspring,—I am induced to attempt a description of her character for the instruction of others who were not acquainted with the living pattern; while those few that were intimately so, will, I apprehend, acknowledge that it is short of what might have been justly said on the subject.

She was the daughter of James and Sarah Logan, and was born at Philadelphia on the 21st of the 12th month, 1719–20. By the care of her parents, she was in a great measure preserved from the common levities, incident to early youth; and by the opportunities of improvement afterward, she acquired such qualifications as gained her much respect and esteem. And though the affluent situation in which her parents were placed, furnished flattering prospects of the ease and gayety of the world, yet the durable riches of true religion appeared to her a treasure of much more consequence; and as such, of too great value to be relinquished for the pride of shadows, and delights that die in the enjoyment. Thus, at a period of life when the slippery paths of vanity, in

a succession of increasing allurements, are apt to ensnare the youthful mind, it pleased the Divine Being to bless her endeavours to withstand the temptations of vain and unprofitable company (though of the politer sort) and to strengthen her love of inward retirement and recollection. Having tasted the visitations of Divine love to her soul, she saw it was the pearl of great price, and that her all must go to purchase the field in which it lay: and from this time forward, I have reason to think that this purchase became the principal business of her life; and also that she endeavoured to stick to the terms with great sincerity and ardour; carefully avoiding occasions of interruption, and studying to have all those disquieting passions and affections silenced, which arise from temporal objects and are too apt to mingle with, and sometimes mislead good intentions. As she was mercifully enabled to keep here, she at times knew the breathings of her heart to be answered, and was favoured to partake of the bread of life which satisfied her soul with the joys of salvation. This increased her care over her words and deportment, that nothing might cancel or weaken her interest in the great object of her love and her hope, or incapacitate her from rendering back in some degree the fruits of his own right-hand planting.

Such was the situation in which I found her when our nearer acquaintance commenced. She was uncommonly scrupulous respecting any proposals which might be likely to engage her in the hurries of a family, lest she should be led into a neglect of her inward pursuits and spiritual concerns. She therefore paused with a religious solicitude, and waited for clearness in her own mind, as to a marriage en-



gagement, until her doubts were removed. We were happily married at Germantown meeting on the 7th of the 10th month, 1748. From that time she always continued to take suitable opportunities of retirement, and to read the holy scriptures; but without lessening the proper concern about family affairs (in the prudent direction of which, few could exceed her) or the duties of friendship and good neighbourhood.

In the relations of a child, wife and mother, she was tenderly and anxiously careful to fill up her place: and having herself had the benefit of an excellent mother's example, she tried to follow her, as well in her general conduct as in the more private endearments of family order and harmony. She was a candid interpreter of the conduct of her acquaintance. She did not indulge a curiosity to know, much less to meddle with other people's concerns; and possessed a painful sensibility at any conversation, introduced at the expense of the reputation of absent persons; and she often wished that the ingenuities sometimes bestowed that way, might be employed on the improvements rather than the faults of mankind.

In the beginning of the year 1756, she became apprehensive that it was required of her to speak in our public meetings. This occasioned much inward conflict; having been always fearful of discrediting religion by appearing to be more in show than in substance. At length, however, she gave up to what she believed to be her duty: and I am well assured that both her engaging and continuing in that service, was in much simplicity of heart, and in godly sincerity. Her first appearance in that way was at Burlington; and while we lived there, she joined

with other Friends in visiting families in several parts of that monthly meeting; and divers times accompanied some of her own sex, of greater experience in the ministry, in visiting several of the Yearly Meetings in the adjacent provinces. After our return to reside in Philadelphia, which was about half a year before her decease, she continued to attend religious meetings with as much diligence as the weakness of her constitution would admit; and when there, to clear herself of what she thought required of her.

During the time of her last illness, she told me several times that she believed she should not recover. And though her bodily pain was at times very sharp, she was favoured with entire confidence in the mercy of God, which she found to be a refuge from storms, and a sure defence in the day of distress. Once, acquainting me, in great sweetness of spirit, with the state of her mind, she said, "Notwithstanding the close trials I undergo, my foundation remains sure; and I have a hope, yea, an unshaken hope that there is a place of rest prepared for me." At another time, she mentioned that the prospect of her change being near continued; and begged me to strive for resignation to the Divine will respecting her, "for," said she, "I am easy;—I feel no guilt." A few evenings before her departure, as I sat by her bed-side, she desired that our children and all that were about her, might keep as still as possible when she expired: then mentioned several other things relative thereto, and told me that all anxiety concerning the nearest enjoyments of this life, was removed from her;—that she felt pardon and forgiveness for all omissions of duty; and con-

cluded this very affecting conversation with these words: "Oh! the infinite loving kindness of a merciful God, who has made such a poor creature as I am, so rich in faith and a firm hope that I shall be accepted of him."

She departed this life on the 18th, and was decently interred on the 23rd of the 12th month, 1761.— And as it was the chief desire of her heart to live in the name and power of Christ, and did confess him by a humble, meek and pious conduct, I have a reverent confidence that she now enjoys his blessed promise of being owned by him before his Father and the holy angels.

JOHN SMIT

*Philadelphia, 1st mo. 15th, 1762.*

---

### A BRIEF ACCOUNT

Of the regular movements of the Carolina Friends who went to settle over the Ohio river, in the year 1800: to which is prefixed a copy of Borden Stanton's letter to Friends of Wrightsborough monthly meeting, in Georgia, on the proposal of their also removing to settle in what was then called, The Northwestern Territory; dated the 25th of the 5th month, 1802, being as follows:

Dear friends,—Having understood by William Patten and William Hogan from your parts, that a number among you have had some thoughts and turnings of mind respecting a removal to this country; and, as I make no doubt, you have had much struggling and many reasonings about the propriety of it; and also, considering the undertaking as a very arduous one, that you have been almost ready at times

to be discouraged and faint in your minds: under a sense of which, I have felt a near sympathy with you. As it has been the lot of a number of us to undertake the work a little before you, I thought a true statement (for your information) of some of our<sup>1</sup> struggles and reasonings concerning the propriety of our moving;—also of our progress on the way, and the extension of heavenly regard to us-ward; together with the progress of Friends, both temporally and spiritually, since we have got here,—might afford strength and encouragement to you in the arduous task you have in prospect.

I may begin thus, and say that for several years Friends had some distant view of moving out of that oppressive part of the land, but did not know where until the year 1799; when we had an acceptable visit from some travelling Friends of the western part of Pennsylvania. They thought proper to propose to Friends for consideration, whether it would not be agreeable to best wisdom for us unitedly to remove north-west of the Ohio river,—to a place where there were no slaves held, being a free country. This proposal made a deep impression on our minds: and it seemed as if they were messengers sent to call us out, as it were from Egyptian darkness (for indeed it seemed as if the land groaned under oppression) into the marvellous light of the glory of God.

Nevertheless, although we had had a prospect of something of the kind, it was at first very crossing to my natural inclination; being well settled as to the outward. So I strove against the thoughts of moving for a considerable time; yet the view would often arise, that it was in accordance with pure wisdom for Friends to leave that part of the land. But I had

often to turn the fleece, as Gideon did, and to ask counsel of the Lord, being desirous to be rightly directed by him: more especially, as it seemed likely to break up our monthly meeting, which I had reason to believe was set up in the wisdom of Truth. Thus, I was concerned many times to weigh the matter as in the balance of the sanctuary; till, at length, I considered that there was no prospect of our number being increased by conviction, on account of the oppression that abounded in that land. I also thought I saw in the light, that the minds of the people generally were too much outward, so that "there was no room in the inn" of the heart for much religious impression; being filled with other guests: and notwithstanding they have been visited with line upon line and precept upon precept, yet they remain in too much hardness of heart.

Under a view of these things, I was made sensible, beyond doubting, that it was in the ordering of wisdom for us to remove; and that the Lord was opening a way for our enlargement, if found worthy.—Friends generally feeling something of the same, there were three of them who went to view the country, and one worthy public Friend. They travelled on till they came to this part of the western country, where they were stopped in their minds, believing it was the place for Friends to settle. So they returned back, and informed us of the same in a solemn meeting; in which dear Joseph Dew, the public Friend, intimated that he saw the seed of God sown in abundance, which extended far north-westward. This information, in the way it was delivered to us, much tendered our spirits, and strengthened us in the belief that it was right. So we undertook the

work, and found the Lord to be a present helper in every needful time, as he was sought unto; yea, to be as "the pillar of cloud by day and the pillar of fire by night:" and thus we were led safely along until we arrived here.

The first of us moved west of the Ohio in the 9th month, 1800; and none of us had a house at our command to meet in to worship the Almighty Being. So we met in the woods, until houses were built, which was but a short time. In less than one year, Friends so increased that two preparative meetings were settled; and in last 12th month, a monthly meeting, called Concord, also was opened, which is now large. Another preparative meeting is requested, and also another first and week-day meeting. Four are already granted in the territory, and three meeting-houses are built. Way appears to be opening for another monthly meeting; and I think, a Quarterly meeting.

Having intimated a little of the progress of Friends in a religious line, I may say that as to the outward we have been sufficiently provided for, though in a new country. Friends are settling fast, and seem, I hope, likely to do well. Under a sense of these things, and of the many favours the Lord has conferred on us, I have been ready, and do at times cry out, "Marvellous are thy works, O Lord God Almighty! just and true are all thy ways." And Oh! that we may ever be sufficiently thankful, and ascribe the praise to him alone to whom it is due.

Now I may inform you a little of the nature of this country. It is in the main, very hilly; though most of the land may be profitably cultivated, and produces abundantly. Corn, from thirty to forty

bushels per acre, ploughed twice; sometimes more when well worked: some places have produced from fifty to sixty bushels per acre. Wheat, from twenty to twenty-five bushels. The soil appears to be very natural to grass of the best quality; and we make plenty of good sugar. Salt-works are being erected; and in some places considerable quantities are made. So that I think people may live here as independent of European trade as in any country.

Feeling my mind clear of apprehended duty towards you, and not desiring to enlarge, I bid you farewell; commending you to God and to the word of his grace, that is able to make a way for you where there may seem to be no way, and to direct you aright in all things, yea, to make you wise unto salvation, and to build you up in that most holy faith, without which (I believe) you will not journey safely along,—I conclude, with unfeigned love, your friend

BORDEN STANTON.

---

*A brief Account, &c.*

It appears by a copy of the minutes of a monthly meeting on Trent river, in Jones' county, North Carolina, held in the 9th and 10th months, 1799, that the weighty subject of the members thereof being about to remove unitedly to the territory north-westward of the Ohio river, was and had been before that time, deliberately under their consideration.—And the same proposal was solemnly laid before their Quarterly meeting held at Contentney the 9th of the 10th month; which, on weighing the matter and its circumstances, concluded to leave said Friends at their liberty to proceed therein, as way might be

opened for them: yet the subject was continued till their next Quarter. And they having (before the said monthly meeting ceased) agreed that certificates be signed therein for the members, to convey their rights respectively to the monthly meeting nearest to the place of their intended settlement, showing them to be members whilst they resided there;—such certificates for each other mutually were signed in their last monthly meeting held at Trent aforesaid, in the 1st month, 1800; which was then solemnly and finally adjourned or concluded; and their privilege of holding it, together with the records of it, were delivered up to their Quarterly meeting held the 18th of the same month, 1800.

They removed accordingly; first to the settlement of Friends on each side of the Monongahela river, in Fayette and Washington counties, in Pennsylvania, to reside a little while, in order to prepare for beginning their intended new settlement over the Ohio. Having brought their certificates with them, they laid their circumstances, with extracts from the minutes of their former monthly and Quarterly meetings in Carolina, before Redstone Quarterly meeting held the 2nd of the 6th month, 1800, and received the advice and assistance of Friends there.

Thus they proceeded and made their settlement in the year 1800; and were remarkably favoured with an opportunity to be accommodated with a quantity of valuable land, even at the place which was chosen for their settlement by the Friends who went to view the country, before the office was opened for granting lands in that territory. And thus they were allowed to enter for, and secure divers sections (so called) or tracts of land, containing square



parcels of about six hundred and forty acres each, even as some of the first purchasers, before many others came in to interfere with them; which appeared as a marvellous affair to themselves and others.

---

The following notes are taken from the memorandums of a Friend who visited those new settlements in the 10th month, 1802.

“Crossing the Ohio river, we rode about twelve miles to Plymouth. The next day, being first of the week, we attended Friends’ meeting there, at which about fifty persons were assembled under a degree of solemnity. At this meeting we met with our valued friend Borden Stanton, one of those lately removed to this new country, under an apprehension of duty, from North Carolina. His residence is at a place called Concord, a few miles distant; where we attended the preparative meeting on the 13th, at which were about thirty grown persons. A number of sensible, valuable Friends belong here, towards whom near sympathy and unity were felt. Hence we went home with our friend Joseph Dew to Short Creek, and next day were at preparative meeting there. About sixty Friends attended, besides some children; and it was a satisfactory season.

16th. We attended Concord monthly meeting, which had been established by Redstone Quarterly meeting about ten months before, being the first monthly meeting held on the west side of Ohio river. About forty-five of each sex attended; and it was a uniting and satisfactory opportunity. Our friend Joseph Dew was favoured in a brief, lively testimony on the baneful effects of covetousness, as destructive to the prevalence of pure religion.

On first-day we were again at Concord, where they have a comfortable meeting-house, newly erected.— It was nearly filled with Friends and neighbours, and Truth was measurably in dominion. After visiting a number of families, we turned homewards, riding along a crooked path much of the way towards the river, about seven miles, and crossed the Ohio at Zane's island to Wheeling in Virginia."

---

In a letter from Borden Stanton, dated the 5th of the 11th month, 1803, he says, "I am now on my way to pay a religious visit to Friends and others in some of the southern states. As to the situation of Friends in this land (Ohio) they are still increasing very fast. There is a monthly meeting established at Bull Creek, by the name of Middleton, and another at the Miami's, by the name of Miami monthly meeting; also several meetings indulged within the limits of Concord monthly meeting, some of which are about to be established. Our numbers have so much increased, that we have unitedly agreed to divide Concord monthly meeting, and referred the subject to Redstone Quarterly meeting; and I have no doubt the division will take place in its season."

---

## AN ACCOUNT

*Of the last sickness and death of ISAAC SHARPLESS, son of Benjamin Sharpless of Middletown, Delaware county, Pennsylvania, with some of his last expressions. By his sister Rebekah Sharpless.*

My dear brother Isaac was taken sick the 8th of the 1st month, 1780, which proved to be the small-

pox; but for several days we were in hopes he would have it favourably, although much afflicted with a sore throat and watery humour in his mouth, which disturbed his rest so that he slept but little. On the 14th of the month and sixth of the week, when I went into his room, he was sitting up in his chair, with a pen and paper in his hand, and said, "Well, sister, I want to make my will; for I am as fully convinced in my mind that I shall die of the small-pox, as I am that I have it." I replied, why dost thou think so? He answered, "Not because I feel much amiss, except my throat, but so it seems to me."—The same morning he expressed something of this view to his wife; saying, "I have thought so from the first, and am now convinced of it; but do not feel much dissatisfied about it, only on thy account."—She being troubled, he drew his chair towards her, and desired she might not grieve: several times expressing to her, that he felt as though there was a pure stream within him.

He continued very cheerful for several days; bearing his affliction with becoming patience and resignation: and most of his friends and neighbours who came to see him, thought he had the disorder favourably. But about the turn, his fever increasing, the swelling fell and his breathing became more and more difficult. He was then willing the doctor should be sent for, hoping thereby to obtain some relief, but expressed his entire resignation. This was on seventh day, the 22d; and the night following, he desired all might be still and quiet; saying he felt pretty easy. He often remembered his dear wife; and all his expressions were seasoned with love, calling us his *dear* sisters. Some time after, he complained

of a great load and oppression about his heart, signifying if it could not be removed, he could not live; and soon after he said, "I am so spent,—I must go." I asked him if he was willing: after a short pause, he said he believed it would be his gain; with some more words that were not well understood. He then repeated the text, "Steward, give up thy stewardship, for thou mayest be no longer steward." After awhile he called his dear wife to him, and kissing her, said, "My dear, I believe I must go and leave thee." She asked him if he thought he was prepared to go: after a pause, he said, "I have nothing to boast of: if I am, it is through the mercy of God. I have a secret hope it is so." Then, after a short time, he added, "I have faith, yea, a living faith that there is a place prepared for me in the mansion of rest." Then said, "My dear, pray for me in these trying moments."

Calling for his mother, and affectionately kissing her, he said, "Farewell, dear mother. I believe thou must part with thy son, for my strength is nearly spent." On her asking if he was willing to go, he said, "I feel a degree of faith, of living faith that will preserve me from all the fiery darts of the wicked one." He then desired her to be as a mother to his dear wife and little son. He next called for his father, and on taking leave of him, said, "I have lived with thee many years, and have endeavoured to do the best I could: therefore do remember my dear wife and little son: be kind to her, and take care of her as one of thy own children, until she is otherwise provided for." He then exhorted him so to spend the remainder of his time as to end well at last; saying, "There is a place prepared for the righteous,

where the wicked cease from troubling, and the weary are at rest."

He manifested much care and concern for his wife, charging her father and mother, as he took leave of them, to be kind to her and not grieve her. On taking an affectionate leave of his two sisters, Hannah and Amy, he gave a like charge concerning his wife, particularly to the latter. His brother Aaron coming to see him, he bid him farewell, saying, "I desire thee to redeem thy time, that it may be well with thee in the end." He called for Cesar, a negro man who was hired with us, and kindly bid him farewell, giving him a charge to take care and not love strong drink too well; saying, "I am afraid it will injure thee yet."

After requesting his brother Joshua to remember his dear wife, and giving him some directions about settling his accounts, he seemed much spent, and inquired what time it was: being told that it was about the ninth hour, he said he thought he should not go before twelve; and adding a few words in prayer, some of which were not understood, he desired the Lord would grant him admittance into his favour to praise his name; saying, "Amen—amen." He then lay as though he was expiring; but after some hard struggles he seemed to revive a little, and calling for me, kissed me and bid me farewell, calling me his *dear sister* (as he had often done.) He asked us if we had ever seen any body so far gone, and yet recover: and on being asked whether he desired it, he answered, "Only because it would be so hard for you to part with me." He afterwards appeared as though he had something more to say, and on being queried with he said, "No; I believe I have said all." On be-

ing raised higher in the bed, he seemed to doze a little, as if lying more easy than he had for some time before; and thus drew his breath shorter and shorter until he quietly expired, as if falling into a sweet sleep. He departed this life on the 23rd day of the 1st month, 1780; being in the thirty-second year of his age; and, we doubt not, is entered into rest.

R. S.

---

It resteth on my mind to add something concerning my dear brother, whose exemplary life and conversation preached loudly to those that knew him. He was beloved by Friends and all who were acquainted with him. He often exhorted the children to live in love and quietude; and was concerned that his neighbours might live in unity; being a lover of harmony himself, both at home and abroad, as well knowing that without it the prosperity of Truth would be obstructed; and if he thought any one had aught against him, he could not be easy until it was removed.

He was serviceable in church affairs, and concerned that the work of reformation might go on in its proper channel;—that there might not only be an outward conformity, but that all parts of our conduct and conversation might correspond therewith;—and he was deeply exercised in concern that Friends might bear a faithful testimony to the Truth we make profession of, now in this time of outward trials. I well know he was often a silent burden-bearer on these, as well as on many other accounts; and was always more in substance than in show.

He was of a meek and quiet spirit,—a loving and faithful husband,—a dutiful and obedient son,—a ten-

der and affectionate father, and a truly kind and helpful brother. I sensibly feel the loss of him, and he will be greatly missed in this family, as well as in more public services in the church.

What more shall I say, so to set forth his hidden worth that others may be excited thereby to a humble, steady walking, in an inward labour of spirit; that so our souls may be prepared for our final change! And then, whether in life or death, we shall be ready to obey the Lord's call.

REBEKAH SHARPLESS.

---

*Eli Yarnall's testimony concerning ISAAC SHARPLESS.*

Having unity with the foregoing testimony concerning this my dear deceased friend and cousin, I find freedom to add a few words concerning his services in the church; for the reason before-mentioned,—that others may walk in the footsteps of the flock of Christ's companions and follow him, as they have such for example; so that when the alarming proclamation is sounded, "Steward, give up thy stewardship, for thou mayest be no longer steward,"—the pangs of a death-bed may be mitigated, by having a well-grounded hope of entering into that rest which is finally prepared for the righteous. This was the case with this our dear friend, as appears by his own expressions: "I have a living faith that there is a place of rest prepared for me."

He was a diligent attender of our religious meetings, both for worship and discipline; in the latter of which, he was very serviceable; being truly united in spirit with the faithful labourers for the prosperity of Truth and the honour of God. His sentiments

when offered were seasoned with meekness and submission, rather preferring the judgment of others.— When nominated for services, being loth to excuse himself, he submitted thereto with diffidence in a sense of his own inability: but, I believe, through Divine assistance, he never failed to perform them to the satisfaction of his brethren. Being for some time chosen as clerk to our monthly meeting, he was well qualified for that weighty service: also in labouring for the restoration of those who had deviated from the rules of our discipline, he manifested great tenderness in a plain, sincere manner; pressing the necessity of that true repentance which would be manifested by amendment of life, and would excite them to a diligent attendance of meetings for Divine worship; being himself an experimental witness of the benefits arising from such meetings.

I believe he may justly bear the character of a watchman on Zion's walls; being careful that the enemy might be guarded against in every appearance. He was also much concerned lest any whose hearts have been truly touched, should (for want of patiently abiding under the humbling hand and duly trying the spirits) mistake imagination for revelation, and follow the heat of their own spirits into inconvenient things; and thus, for want of being established on the immutable foundation, by their instability bring dishonour to the Truth, and a burden on faithful Friends: being also himself an example of care to walk in that middle path which shuns extremes.

His corpse was accompanied by a great gathering of Friends and others, and decently interred in Friends' burial ground at Middletown on the 25th of 1st month; on which occasion we were favoured



with a solemn meeting, the spring of gospel ministry being opened in a very powerful and efficacious manner, to the tendering of many hearts.

ELI YARNALL.

---

MEMOIR

*Of the last illness and death of Rebekah Sharpless.*

Soon after our beloved friend, Rebekah Sharpless, had written the foregoing testimony and account of her deceased brother, she was taken ill of the same disorder; in which she lay fourteen days. The tender and near affection, not only of her relations but of several other friends, engaged them to attend on her with the utmost diligence and care, so that no endeavours might be neglected that could tend to lighten her affliction, or alleviate her bodily distress, which she bore with wonderful patience and resignation of mind. During her illness, she dropped many weighty expressions; such of them as could be remembered being taken down in writing, are to the following effect.

On the 30th of the 1st month, 1780, a friend who was sitting by her, on remarking that she was likely to have a great load of the disorder, said he hoped she was not terrified about what might be the event. She answered, "No: I am resigned: I have been wonderfully preserved in resignation." The same day, another friend speaking to her concerning the state of her mind, she replied, "It has been more my desire to feel His presence who is strength in weakness, than to live."

On the 3d of the 2d month, towards evening, being under much bodily affliction, it pleased the Lord in his unerring wisdom, for the trial of her faith and

patience (and perhaps not for her sake only) to hide his face and withdraw his presence during the night-season: in which, the unwearied adversary, the accuser of the brethren, was permitted to assault her as on every hand. She signified in substance, that her dwelling seemed as amongst fiery spirits;—that she was fixed and bound as in the anguish and portion of the miserable;—that she looked around, but saw no redemption;—and that she was ready to despair of mercy, and to fear that her residence was to be there forever. Her exercise and conflict of mind that she might be restored to a state of acceptance, was great beyond description. A friend who was present, being under deep sympathy with her, and concern that she might be preserved in stability and patience, looking unto the Lord for deliverance,—had some expressions to arise in his mind, which he dropped by way of encouragement. She said, his words felt good; but her help was not in man. After some time, she signified that she believed it was as he said,—a trial of her faith and patience;—and that she felt a degree of faith and hope that she should be again raised out of that state; also that she yet felt love to her friends. Towards morning, she uttered divers pathetic sentences with much ardour and weight, setting forth what she had seen and felt in that season of deep probation: and added, “I have seen wonderful things which I am not now able to express.” Awhile after she said, “I feel myself like the dry bones in the open valley, which had neither sinews nor flesh, yet were raised up and became an army of living instruments.” She felt much anxiety to know the cause of her deep affliction, and said she had overhauled all her past conduct, and things which

she thought she had done innocently, or from a sense of duty, seemed now to be accounted unto her for presumption (such was the depth of that season of deep trial.) She also said she had been thinking about inoculation, but could not see any cause to repent that she had not joined with it. In the morning following, she seemed as if she would have fainted away, which was thought to be occasioned by the depth of exercise she underwent during the night; but she soon revived.

On the 6th of the 2nd month, she mentioned to a friend, that she had passed through a sore conflict, being tempted to believe she was bound in chains of darkness; also spoke of the great sympathy of a friend whose expressions she believed had been of much use to her; adding, that she was finely got over that trial. Being asked if she expected to be raised up again amongst us; after a solemn pause she replied, "I can say, the Lord's will and not mine be done. If he hath a work yet for me to do, I desire to be obedient; but if not, it is better to go now than to stay here without his presence." To another friend she said, "Oh! I love my friends yet: and though I am now in a low state, if it be the Lord's will so to do, he is able to raise me: but I can say, his will be done. And though some faithful labourers are taken away, I believe others will be raised up in such a manner that the testimony of Truth will be advanced, to the honour of his great name. Oh! that young, convinced Friends may keep their places and be faithful. Be thou faithful." At another time she said, "Oh! the trials and troubles that are in the world. They that will not be brought down by one means, must by another."

Being told that her brother Aaron was there, she desired him to come to her, and said, "Thou seest, brother, what a poor condition I am in: and thou as well as I have seen how it has lately been with brother Isaac. It is a great satisfaction that I am quite easy: I feel nothing to lay heavy on my mind. Do remember our dear parents; comfort and support them in their old age;—remember, they have had a great care and toil on our account; do nothing to grieve or cross them. It has been my care these fifteen years, to smooth and make their passage easy through the descent of life. Remember our little sisters and brothers: I feel an engagement of mind on their account. They have the stamp of virtue on their countenances; set them a good example in plainness and sobriety. Thou knowest not how soon thou mayst be in my condition; and then it will be a great satisfaction to have an easy mind."

In the early part of her illness, she expressed uneasiness with some things in the house, which she believed did not consist with primitive simplicity; and gave directions how to dispose of her own property, giving some of her clothing to the poor neighbours.

She expressed a desire that her friends about her would feel and sympathize with her in spirit; saying, "I have need of the help of your spirits in these trying moments." The day before she died, she said to her brother, "My heart unites with thee." The next day, being that on which she died, she uttered many weighty expressions, though it was difficult for her to speak so as to be heard. Calling to her cousin who attended on her, she said, "I see a light exceeding the brightness of the sun." Appre-

hending her end drew near, she desired that her younger brother and four sisters who lay sick with the small-pox below stairs, might be brought up to her, so that she might take her leave of them: which she did in an affecting manner, one after another, as they were brought to her bed-side; giving them a charge to be dutiful and kind to their parents, and endeavour to live so as to end well at last. To one of them she said, "Farewell, dear sister; don't grieve for me; my head will be laid safe. Do not forget this trying time; don't forget these trying moments; and do not mind pride or high-mindedness, for it is an evil and a hurtful thing: but live in the humility of the spirit of Truth, and in meekness, for that is the bond of peace." They all manifested their love and near affection for her by their grief and tears at their solemn parting: may they ever remember her advice and example. She likewise took a solemn leave of her parents, with tender affection bidding them farewell.

Some time after, being thought near her end, she said nearly as follows: "I am passing through the valley and region of the shadow of death; and desire your prayers that I may have an easy passage." After this, she revived a little; which afforded some small hopes that she might yet be carried through. A few hours before she departed, she seemed under a close exercise of spirit to be fully given up to her heavenly Father's will, and that her friends might freely give her up; and said, "Oh! how hard a thing it is to give up!" Some minutes after, she said in a solemn manner, "Oh! give up;—for the earth is the Lord's, and the fulness thereof: therefore give up to him." After which, she lay in a quiet frame of mind,

several times saying, "I feel easy." A short time before her departure, her brother Joshua inquired how she was; she answered, "I feel quiet and resigned, which is a favour; but am looking for every minute to be my last." After which she asked for her brother Benjamin, to lean on him that she might breathe more easily; then requesting to lie down again, after a short time she quietly expired, on the 11th of 2nd month, 1780, in the thirty-first year of her age, leaving a sweet savour behind her.

---

"Mark the perfect man, and behold the upright; for the end of that man is peace." We may observe this verified in the end and conclusion of the pilgrimage of this innocent lamb; whose conversation and deportment added lustre to her profession; she being adorned as becometh women professing godliness, even with "the ornament of a meek and quiet spirit, which is in the sight of God of great price." She was indeed a sincere-hearted Friend,—a lover of Truth and of those that abode in it; being concerned that those who make profession of it, might live and act agreeably thereto; and enforcing her gentle precepts by a plain, pious example, which speaks louder than words. The loss to the church is great: and oh! that a sense thereof may profitably affect the minds of the youth and others who are left behind, and have a fruitful tendency to stir them up rightly to consider their latter end; so that they may become truly wise and industrious in improving the precious time, while they have it lengthened out to them, so as to have oil in their lamps and their lights burning. This, I believe, was the happy situation of my dear sister; whereby she was prepared to answer the aw-

ful summons, "Behold, the bridegroom cometh; go ye forth to meet him." And I have no doubt, she obtained an admittance into his chamber, and received the answer of "Well done; good and faithful servant; enter thou into the joy of thy Lord."

2nd month 18th, 1780.

BENJAMIN SHARPLESS.

---

*Letter from Joshua Sharpless to his sister Rebekah.*

Dear sister,—My mind has been drawn toward thee for several days past, in a degree of that love which ought to abound among the followers of Christ; and therein I find freedom to visit thee with a few lines. I have been led to admire the goodness, long-suffering and tender kindness of a merciful Creator, even unto myself, who am unworthy of the many favours I have received beyond what I could expect. And notwithstanding I have felt the temptations of the adversary that sometimes seemed like a flood which would sweep all before it, yet I have felt the preserving hand underneath. So that I find in seasons of proving, it is not good to murmur nor grow weary of seeking the Lord, though he may many times permit great poverty and very close trials of many kinds to come upon us. Under these, I have sometimes been almost ready to doubt whether I have ever been acquainted with the right way. But in this wilderness state, the Lord hath been pleased to appear, at times, as the light at noon-day, to the removing of all my doubts.

Thus I find, dear sister, that it is good not to give out following the Lord, though it may be through the wilderness; but cleave close to him and endeavour to renew our acquaintance with him oftener

than the return of morning light. Our safety and preservation is in dwelling near him, and endeavouring often to get inward and feel him present with us. This brings a holy, awful covering over our minds, in which the fear of the Lord so abounds, as well as his love, that we are preserved in safety and peace;—which is a state I love and much desire.

In the absence of my wife in Truth's service, I have many times had to remember that saying, I will be a father to the fatherless, and a husband to the widow.\* And I have felt so much of that inward, precious sweetness which Christ gives to his faithful followers, while my wife has been from home, that I have been convinced beyond a doubt that she was in the way of her duty, and I have been thankful that I so freely gave her up. There is great need of faithful labourers among us in this day; and my desire often is that I may be found faithful; for there is a work for us all to do, and it is as we abide faithful that we are enabled to perform it: for those of clean hands shall grow stronger and stronger.

2nd month 3rd, 1775.

JOSHUA SHARPLESS.

*Peter Yarnall's letter to Benjamin Sharpless and wife.*

New York, 12th mo. 22nd, 1783.

Dear and honoured parents,†—I have not been without a feeling and sympathy with you in your

\* This, though often cited as a scripture text, is not found in the bible. Perhaps the nearest to it is this expression of the psalmist: "A father of the fatherless and a judge of the widows, is God in his holy habitation."

† Peter Yarnall married their daughter Hannah, a younger sister to Benjamin, Joshua, Isaac and Rebekah Sharpless, aforementioned. Peter was out on a religious visit when this letter was written.



advanced stage of life: and though it has been my lot often to experience low, stripping seasons, yet I have felt a degree of love and sweetness flowing towards your habitation; under which precious influence, you have been brought very near to me, and a wish has often been exercised that the everlasting Arm may be your stay and support; so that when outward strength may fail, and the trials which attend this probationary scene present, you may experience a retreat under the shadow of the Divine wing,—a safe pavilion for the Lord's heritage, the angel of his presence being round about them. And may the dear children whom I love with affection, endeavour to make your steps easy on the present stage, by a life of obedience and piety, moving under the banner of the Prince of peace and joined to the flock of Christ's companions. By this means they will be preserved in that innocence and simplicity which results from bearing the cross of Christ that crucifies all inordinate desires and pleasures.

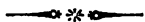
I have travelled under much pain and exercise of spirit by reason of many halting between two opinions, or preferring the tinsel glory of this world to a portion in the ever blessed Truth; or wandering in the labyrinths of doubt and disappointment, for want of an early sacrifice to the calls and invitations of our gracious Shepherd, who would amply reward with a crown of everlasting life. Yet, through his adorable mercy, there is a remnant in many places who are desirous of being weaned from the breast of this world, and to derive all their consolation from the Divine source of all good.

Dear mother, as thou art a woman of sorrows and well acquainted with grief, remember him that "trod

the wine-press alone," who is able to sweeten all thy bitter cups, and become thy evening song. He that is mighty hath done for thee great things; holy and reverend is his name! and as we are enabled to possess our souls in patience, he will effect his glorious purpose, and receive the praise of his own works.—

I conclude in near love and affection, your son,

PETER YARNALL.



*Extracts of Letters.*

It is not out of my abundance, dear, that I offer any thing to thee; for, having seated myself to address thee, I feel little qualification but that of affectionate interest;—and I believe this would not have been sufficient to overcome the mental indolence (for I can call it by no better name) which makes me shrink from communing with my friends in this way, but that I wished to express my grateful sense of thy kind remembrance. Thy note was more than “a drop of cold water,” it was a draught, grateful and refreshing; and on reading it, my heart was raised in desire that He who alone has the power, would pour into thy heart the oil of gladness, animating and strengthening thee to run with patience the race set before thee, keeping the prize in view. There is a poverty of spirit, which is the experience even of the most faithful, and which is no doubt wisely dispensed, that the christian virtues of faith and perseverance may not be without their exercise;—for, as a dear friend once observed, I believe in the hearing of both of us, “It is an easy matter to walk in the path of duty, when the light of the Lord shines brightly up-

on it, and his strength supports us at every footstep." But were this always the case, where would be the exercise of faith and perseverance? And it is an evidence of the wisdom and goodness of our heavenly Father, that this light and strength are (I believe) more eminently vouchsafed in the outset of the christian's course, when the road being rugged and the feet unpractised in walking therein, it seems more peculiarly necessary. And I would say to thee, my dear friend, that when on looking round thou canst perceive that thy feet are still in the narrow path, although they may seem to advance but slowly and the prospect has little that is pleasant, yet walk on cheerfully; the green spot and the gushing spring may be nearer than thou supposest:—and there are many such, did we but press on until we arrive at them.

---

Allow me, my beloved friend, to revive a declaration which I have felt to be impressive and applicable to both of us: "The Lord loveth an early sacrifice;" not only that which is made in early youth, but that obedience which is yielded to the first openings of light upon the mind. The duty of a faithful servant to an earthly master may teach us a lesson:—with the dawn of day, he rises at the *well known* call of his master and prepares himself for labour; when the increasing light enables him clearly to distinguish objects, he goes forth to his allotted toil, with a cheerful alacrity, inspired by the freshness of the morning; trusting, that as he serves a kind master, his hours of rest and refreshment will be provided. Thus, his work keeps pace with the day, and at night how sweet is the rest which he enjoys!

---

Although there has been no expression of it, yet often of late has the feeling of encouragement flowed sweetly towards thee; earnestly desiring that thou mayst continue to pursue a calm and steady but still *onward* course, and submit cheerfully to every dispensation; believing as I do, that a blessing is in store for thee, even that which thou hast learned to desire above all others; the blessing of a mind wholly governed by the Divine influence.

I have often thought of the allusion thou hast sometimes made to thy being unable to retain much of the instruction derived from books. May not this be designed to teach thee that the strength and enlargement of the mental faculties depend less upon additions to the store of knowledge, than upon the faithful exercise of those faculties? Though there is no particular feeling that thou art remiss in this exercise, yet I would affectionately encourage thee to imitate the wise merchant who grows rich by the active employment of his capital, rather than the miser who accumulates by adding to his useless hoard.

---

There is perhaps no comparison in scripture more frequent, than that in which the christian is represented as treading a path wherein are many stages of advancement. In the beginning of our progress, there seems to be a necessity that the evidence attending the Divine requirings, should be strong enough to overcome the repugnance that is felt to entering on a path new and untried. But as we advance in the experience, that these requisitions simply followed always lead to peace, there is then a necessity that we should be governed by pure love;—that, loving and watching for his appearing, we should be prepared to obey his gentlest intimations, without de-

siring, like the doubting disciple Thomas, to place our fingers in the very prints of the nails. But we may recollect that even this state of mind, which required strong evidence, was not despised nor rejected by the blessed Master; for he condescended to it, and granted the evidence desired; but that it was a low state, compared with that to which he was leading his followers, is evident from his expressions; "Because thou hast *seen* me, thou hast believed: blessed are they that have not seen, and yet have believed." Unto this more advanced state all are called; and although a fear of dishonouring the cause of Truth by running before the guide, may be a state of mind acceptable in the Divine sight, yet, may it not have too much place when it operates as a reason for preferring a lower place, even when *bidden* to go up higher?

---

In recalling the animating and strengthening effect produced on my own mind yesterday, by the ministry of our dear friends from a distance, I have been led to regret that any who feel themselves called to go on these errands of love, should from any cause plead excuses. Although it appears to be consistent with the designs of Infinite Wisdom, that the poor instrument should not always know that his dedication to his Master's will has produced any good effect on others, yet of one truth we are always certain, that that Wisdom does nothing in vain. There is another consideration which I have thought, if *felt* as it ought to be, would do much toward purifying the motives of those who often humbly feel, that it is to purchase peace of mind that they are made willing to leave all and go forth; and that is, the greatness and the glory of the cause in which they are engaged. What though they think themselves to be poor

and feeble instruments,—shall they feel too feeble to do *His* bidding, who has promised to be strength in their weakness? Oh! my beloved friend, I would that I might animate thee with a sense of the dignity attached to every station in the church of Christ.—And although thou may feel *thine* to be comparable but to that of a door keeper, yet is it not enough that he has condescended to make use of thee, in the advancement of his own great and glorious cause of truth and righteousness? I have desired that we may not, when called to any duty, content ourselves with doing as little as may entitle us to the wages, but with zeal and love for the cause, endeavour to do the *best* we can. This state of mind is surely not inconsistent with the deepest self-abasement. A noble and dignified zeal was the prominent characteristic of one who declared “that in me (that is, in my flesh) dwelleth no good thing.”

I felt the last time I saw thee hardly sufficient strength to encourage thee to faithfulness; but since then while mingling a little in feeling with thee, my own heart was somewhat animated and strengthened, and *I thought* an evidence was felt that the great Head of the church was leading thee in his own way toward that experience alluded to in scripture, when “the light of the moon shall be as the light of the sun, and the light of the sun sevenfold, as the light of seven days.” We are commanded to work while it is day: and although labour is performed with more cheerfulness and alacrity in a bright and sunny day, than in a dark and cloudy one, yet Divine goodness always dispenses light enough to distinguish it from the night: and, to pursue the analogy furnished by the outward creation;—although there may be so long a season of clouds and gloom, that were it not

for a full trust in his providence we should almost despair of seeing the sun again, yet is not this season of clouds ever the forerunner of verdure and fruitfulness? I believe the more our minds are led to meditate in the "law of the Lord," the more we shall see of the perfect wisdom of his government;—that he has instituted laws, the rewards and penalties attached to which accord with the nature of those laws; and that these are immutable. The reward annexed to the right exercise of our spiritual and intellectual faculties, is their strength and enlargement—did we accustom ourselves to expect nothing more than this, we should never be disappointed. But in a recollection of the *peace and joy* experienced after the first few steps in the right path, and which we must be well aware were greatly disproportioned to any act of obedience taken or performed principally to escape from suffering, we fall into the error of supposing that this *sensible feeling of Divine approbation* is the reward annexed to *every* act of obedience. Whereas, did we take a more rational view, we should see in it only an evidence of Divine bounty and liberality, thus alluring a weak and doubting soul to embrace the means of its own restoration to happiness. I would therefore encourage to an *active co-operation* with the smallest manifestations of that gift, which points out the right occasions for the exercise of every mental faculty; seeking no reward but that which is inseparably connected with this exercise. Were this our daily and hourly concern we should be prepared to receive with humble gratitude, as *gifts not wages*, that joy and rejoicing which is sometimes dispensed no doubt to cheer us on our way.

---

## FRIENDS' MISCELLANY.

No. 6.]

SIXTH MONTH, 1839.

[Vol. XII.]

### A JOURNAL

*Of the Life and Travels of BENJAMIN FERRIS, son  
of David Ferris, of Wilmington, Delaware.*

I was born at Wilmington, in the county of Newcastle upon Delaware, the 8th of the 5th mo., 1740. My parents, David and Mary Ferris, were of the people called Quakers, and some of the first settlers in Wilmington. I was sent to school while quite young, and continued going for several years.

About the seventh year of my age, I remember once, on a certain occasion, I rashly made use of the sacred name; for which I felt great remorse and uneasiness. I mention this circumstance as a testimony of the early visitations of the Lord, and the efficacy of his inward appearance: for, though I escaped reproof from man, yet the inward conviction I felt was an effectual caution to me against repeating the like crime.

I also remember about this time, that my father took my sister and me into his counting room, and told us there was a God in heaven who constantly watched over us, and observed our ways; and that we were accountable to him. He also informed us there was a heaven, into which all good men and good children would enter, with peace unspeakable, and live there forever. He also told us there was a



place of torment, where all the wicked and evil doers, and such as told lies and said bad words, would have woe and misery without end. This showed his tender and early care over his children; and it had some good effect to make me more careful afterwards not to tell lies, nor say bad words;—practices which too much prevailed at schools; to check and prevent which, requires the watchful care of parents and tutors: and I am fully persuaded, their pious endeavours for restraining from such practices, and their care to inculcate and encourage the principles of virtue, would often be aided by the secret working of the spirit of Truth in the tender minds of children.

I have many times thought, that the right education of children is a subject of much greater importance than many seem to imagine. It is in their tender years that the seeds of virtue or vice usually take root; and it is the duty of those concerned in this important charge, to use their utmost endeavours to nourish the former, and to prevent or root out the latter.

About the ninth year of my age, I went to New Milford, in Connecticut, with my cousin David Ferris; where I tarried with my relations about six months. After my return, I again went to school for a time; but, being desirous to go to Philadelphia to learn Latin, my father consented. It was needful to have some clothes made, and, as I was going to a city to live, I wanted them made in the fashion; that is, with cross pockets to my coat; but my father would by no means agree to it. I record this as a testimony of his steadfastness in this respect. If there was more religious concern and greater firmness in parents on the subject of plainness, it might

prevent many undue liberties, and reform customs that have got into our society.

Although my father was thus strict, he was no idolater of forms; but he wisely adopted Solomon's advice, to train up a child in the way he should walk, in hope that when he should be old, he would not depart from it.

It so fell out, and I have since thought, providentially, that I did not go to Philadelphia: for, a Latin school being opened at Wilmington, I went to it for a considerable time.

When I was about twelve years old, my father took me with him to Concord meeting, at which was Mary Weston, from England. Thence we went to Chester; Mary rode in the chair with father, and I rode her horse. Being thus early and frequently in the company of valuable Friends, was a favour to me, as I was induced to love them and value their society, and they often noticed me.

In the year 1755, I attended the Yearly Meeting held in Philadelphia; and in the latter end of the 11th month, accompanied Comfort Hoag, from Hampton, and Elizabeth Dean, from Salem, New England, to Centre, Concord and Springfield. This was to me an instructive season.

On the 8th of the 1st month, 1756, Samuel Fothergill and John Churchman were at our monthly meeting, and Samuel was remarkably favoured to speak to the state of the meeting; there being some unhappy differences among Friends. He had also an encouraging exhortation to the youth; and the visitation of Divine love was renewedly extended, to the comfort of the honest hearted. Praised and mag-

nified be the name of the Lord for his mercies and favours vouchsafed to his children and people.

After this, I attended the spring meeting in Philadelphia, the youth's meeting at Concord, and a meeting at Hockessin, where was Catherine Payton, from England, and divers other Friends. Dear Samuel Fothergill came with me to Wilmington; his kindly noticing me, had in it something encouraging to my mind. I was at a number of meetings with him and Catherine Payton and Mary Peisly, to my comfort and instruction; was also in Philadelphia, at the time of their taking leave of Friends in order to return to England, and it was an affecting memorable season, in which many tears were shed. Dear Samuel Fothergill said we could not part better than under such a Divine influence as was then felt. I came in company with them and divers other Friends to Chester; where, after a comfortable sitting at Jacob Hoskins', Samuel Fothergill, Catherine Payton, Mary Peisly, Abraham Farrington and Samuel Emlen, Jr. went on board the vessel, which fell down the river to New Castle, where the next day, being first-day, they had a large meeting in the court-house. Then embarked for England, on the 6th of 6th mo., 1756.

During the summer, I attended divers neighbouring meetings, and in the 11th month my father sent me to New England to transact some business for him. I went by way of Richard Hallet's, at Newtown, Long Island, and reached my uncle Benjamin Ferris's, on the 1st of the 12th month, where I was received with gladness, and my heart was humbly thankful to the Lord that I had been preserved in my journey. I spent about six weeks among my relations at Oblong, New Milford, Merryal and New

Preston, to my satisfaction; and then, having completed my business, I returned home. On my way, I stopped at an inn to lodge. It was late when I got there; but I found a company of young men, among whom were several Friends' children, drinking and making a noise. This being very disagreeable to me, I obtained a private room and passed the remaining part of the evening alone, to my comfort; the Lord being pleased to overshadow me, in some degree, with his presence. During the most of this journey, I had no company except the good presence of the Lord; for which and his watchful care over me, I felt thankful and enjoyed peace.

In the 5th month, 1757, I was at a meeting in Philadelphia; in which "the glorious Lord" was unto me "as a place of broad rivers." 25th, was at the burial of Daniel Stanton's daughter, Abigail, who was a virtuous young woman.

9th month 17th. I went to the Yearly Meeting in Philadelphia: the various sittings of which, according to the sense of many Friends, were eminently favoured with the Divine presence and counsel. The affairs of the church were conducted with much concord and harmony; and the youth were encouraged in the attendance of these meetings. Five European Friends attended this meeting, namely, Thomas Gawthrop, John Hunt, Christopher Wilson, Wm. Reckitt and Samuel Spavold.

In the 10th month, being in Philadelphia, I was at a meeting where Thomas Gawthrop attended, and it was a tendering time to me, under a renewed visitation of Divine love. Oh! that I may walk worthy of such favours. In the evening, I went to see T. Gawthrop, who was about departing for England.

14th of 10th mo., being in company with Esther White and another Friend, on their way to attend Cecil and Choptank yearly meetings, in the evening I took a walk into the fields alone; and being humbled under a sense of inward want, I was enabled to cry to the Lord for preservation during this journey. I believe my tender cries were graciously regarded, and a degree of holy fear rested on my mind, with a feeling of thanksgiving and praise to Him from whom cometh all good.

---

*Note.*—The author's account of his life from this time till 1764, has not been obtained by the Editors.

---

In the 7th mo., 1764, I was at a Quarterly meeting at Third Haven, in Maryland; went home with the clerk, and spent the evening in looking over the ancient records of Friends, and some epistles of George Fox, Josiah Coale and others, in their own hand-writing. Next day I was at their monthly meeting,—from thence went to Little Creek, and was at a monthly meeting there. I thought the labour was pretty close, and the occasion painful, yet I got through the chief part of what came before me, with some ease to my own mind. I think true religion is much wanting among them. After attending Duck Creek meeting on first-day, I came home alone; and on the way was favoured with a degree of solid peace in that I had endeavoured faithfully, though in much weakness, to answer the little secret motions I felt, both in going and doing.

8th mo. 27th. I went with John Perry to Salem, and was at their monthly meeting. It was a poor time with me, as is frequently the case even when I think I have done the best I could. I am often ex-

ceedingly stript and tried, and ready to conclude I had better stay at home; yet upon a narrow examination, I could not find I was condemned for coming here, nor for what I had done. My earnest desire was that I might find acceptance with the Lord, whom I desire to serve all the days of my life in the way of his appointment; to whom I can with confidence appeal, as knowing I would rather not be engaged in the public espousal of his cause, if I could find peace and acceptance without it.

9th mo. 24th. I went to Philadelphia, to the Yearly Meeting. Several matters of moment were before this meeting;—one was a re-consideration of the present method of answering the queries; another, the case of divers Friends of Philadelphia bearing arms; and some other things of near concernment to the society and cause of Truth, which were deliberated upon, and resulted with becoming concord and unanimity; affording renewed experience to many, of the necessity there is for Divine counsel and aid, rightly to transact the weighty affairs of the church; and that neither the wisdom of the world, nor the endeavours of men in their own strength, can do the work of the Lord.

11th mo. 1st. I was at Darby monthly meeting, where I made divers remarks that afforded peace.— I went to William Horne's and spent the evening satisfactorily, he being just returned from England, where he had been some time on a religious account.

12th. At our Quarterly meeting was our friend William Reckitt, from England. His appearance in the ministry was very lively and acceptable. My mind became exercised about accompanying him to the southward, and it was a pinch to me on account

of another matter that was weightily before me; but I resigned all up to the disposal of Infinite Wisdom. On the 15th of 11th mo., having the monthly meeting's concurrence, I set out with him and went to the monthly meetings at Kennet and East Caln. I had no great satisfaction at either. It was a low time with me, from an apprehension of my unfitness for undertaking so long a journey. After which, we attended the Quarterly meeting at London Grove—then the monthly meeting at Sadsbury: William was silent in the forepart of it, and the meeting of business was not very pleasant to me.

22d. We were at Lampeter meeting; it seemed to me that a religious concern was too little known amongst them. Next day had a meeting in Lancaster, where are but few Friends, and weightiness of spirit seemed too much wanting amongst them.—26th. We were at a meeting in York-town. I hope it was a good time to some; as for myself, I was not able to think of much but my own unworthiness for my present undertaking. Next, we were at Newberry meeting, where William seemed to be qualified for the service of the day: thence to Warrington, where we had a large meeting to some satisfaction, except an appearance in prayer, which I was not easy with: therefore I took a suitable opportunity with the person, and found afterwards that some Friends were uneasy with him in his offerings; but it did not appear they had ever spoken to him on the subject. 29th. We were at Huntington, which was a poor time to me. Next day, accompanied by Isaac Everit and his wife, we went to Monallen meeting. Having now been at those five meetings which compose Warrington monthly meeting, according to my

sense, religious zeal seems to be much wanting, while indifference and lukewarmness abound, which occasioned hard, exercising times amongst them.

The 2nd of 12th month, we were at Pipe Creek meeting, and next day at Bush Creek. Towards the conclusion of the meeting at the latter place, a secret spring of good was opened, and measurably overspread the little meeting to our humbling comfort. About six families belong to this meeting, and there appeared more honest, concerned Friends among them than in some larger meetings. 4th. We were at a poor little meeting at Manoquasy; after which we crossed the Potowmac into Virginia and lodged at Mahlon Janney's. Next day we were at Fairfax meeting, where there was a considerable appearance of people; but if I had a right sense of the state of the meeting, the number of faithful Friends is small, and their exercises and burdens not a few. I felt much sympathy with these; but it was to me a poor hard time.

12th month 6th. We were at Goose Creek meeting, which was a profitable season—and next day at Potts's meeting. The day following, being seventh-day, we visited the widow Hollingsworth and her five children, to satisfaction. On the 9th we were at Fairfax again: William Reckitt was enlarged in testimony, I hope to their profit. In the evening, in conversation, I had a few remarks to make with a good degree of the sense of Truth on my mind, in which I felt peace. We then went to William Jolliff's; and on the 12th, had a large meeting at Hope-well, but poor. The day following, had a meeting at Crooked run; where the people made a raw appearance, and the time seemed dull and heavy to me.



On the 16th, we had a meeting at Smith's Creek, with about thirty people, who seemed too much unacquainted with true religion. We had another meeting about two miles from the last, amongst a like kind of people; then rode about sixty miles to John Douglass's, and had a meeting with a few people, who seemed as stupid and senseless about religion, as their negroes whom they hold in slavery.

21st. We had a meeting at Camp Creek, which was silent. The professors here have not the mark of Friends, but appear like the world's people in language and habit. At my request, we had an opportunity with the professors at our lodgings; many close things were spoken, but there seemed little entrance, so hardening is the gain of oppression. 23d. We were at Fork Creek; the meeting was made up pretty much of other people, and in the evening we had Friends together at our lodgings, where William had an open time, and I endeavoured to stir them up to a concern for the support of Truth's testimony in several particulars.

24th. We came to Thomas Pleasants' at Genito. My mind this evening was contrited in a sense of access to the Fountain of all goodness which he is pleased at seasons unexpectedly to open, and thereby becomes the joy and refreshment of his watchful dependant children; and here they have meat to eat at times that the world knows not of. 26th. We were at Genito meeting which consists of about five families. On the 28th we came to Curles, and lodged at a friend's house where riches, negroes and grandeur abound, which makes very poor fare for a christian mind; but he was hospitable and kind to us. On the 30th we had a meeting at Curles, which was small:

my companion had a time of close dealing with them; and it was a trying time to me.

On the 1st of the 1st mo. 1765, we had a meeting at Robert Langley's house, about twenty miles from Curles, where the Friends of Whipanoak and Butler's meeting had been desired to attend, and several from both places met with the few belonging here. William had a pretty large opportunity, and signified that unless there was an amendment, the Lord would send the sword, pestilence and locusts among them. This evening we came to Petersburg, and lodged at Edward Stabler's; next day, had a meeting at Burleigh; and on the 4th, were at Black-water meeting, which I hope was an arousing time to some. In this land, the ways of Zion do mourn, and seem almost unoccupied, though but few lay it to heart.

5th. Had a meeting at Black Creek, where William was enlarged in a searching testimony. Here I had an opportunity of very close conversation on the subject of slave keeping with a Friend who at times appeared in public by way of ministry. I gave him my sentiments plainly and honestly, that it was inconsistent with the design of the gospel dispensation which breathed good will to men: and that as the gospel had not in the fulness even of its dawning, taken place in their minds, it was not likely such could be ministers of a covenant they themselves were never brought into; and that I thought it impossible such could build up, or edify in any thing that was lastingly good.

6th. We had a meeting at the Western Branch, and on the 8th at Somerton, a small meeting, and, like most others, poor and low. Indeed how can it be otherwise, while oppression is continued, and the

gain thereof coveted after! It has looked to me that Friends in this province will be much left to themselves, and but few concerned to travel much among them, until there is an amendment, and they more willing to come out of the ways and merchandize of Babylon.

9th. We came to Pineywoods in North Carolina, and lodged at Thomas Newby's. Next day had a meeting in that neighbourhood: it would have been silent if an old man that was there had been so. The tendency of his preaching was to quiet the people till more preaching came; but none followed.

12th. We came to Francis Nixon's, on Perquimons river. William Reckitt and I went to see an honest old negro woman who said she was upwards of four score years of age. We asked her what it was she had most satisfaction in? She answered, "All my satisfaction is in looking into my own mind, and hoping for the best hereafter."

13th. We had a meeting at the Old Neck, which was large, chiefly of our society; but the appearance they made was not much like Friends. In the evening I had an opportunity to make some remarks to a few—recommending them to read the Bible in their families, and at such times to bring in their negroes. This duty I believe is much neglected amongst those who hold slaves.

14th. We had a meeting at Little river, I hope to some profit. I have been at times much oppressed in my mind on account of Friends in this province and in Virginia, so far countenancing the slave trade, as to hold those excused who purchase them; and have endeavoured, at all suitable opportunities, to impress on the minds of Friends the necessity of

shutting the door against the increase of slaves among them by purchase. If that was stopped, perhaps some way might more easily be found in time to come for their freedom.

15th. We went to Symond's Creek meeting, and next day were at a meeting at Newbegun Creek, which is the lowest in this part of Carolina. 17th, were at Wells's meeting, which being the last in these parts, was very large; but a low, poor time. I was sorry that I could feel no more nearness of unity with them. Many of the professors seemed destitute of the life of true religion, knowing very little, save what they have by education, and even that is not all good and sound in principle.

18th. We set out for New Garden, being about two hundred miles; on the 20th we had a meeting at Rich Square—and on the 24th came to Joseph Maddock's. Here I found an inclination to attend the monthly meeting at New Garden to be held on the 26th, which was upwards of fifty miles distant. William had no draught that way now; yet encouraged me to go; so, having a friend to accompany me, I set off and got to the meeting in time. When they proceeded to business, there was occasion given for exercise, and I was concerned to say something, and endeavoured to get through as well as I could.

On the 28th, I met William Reckitt at Rocky river, where we had a meeting. The house was filled with people, but William was silent, to their mortification. Next day we were at Mill Creek meeting, and on the 30th at Richland—the meeting here was small, yet I hope something good attended it, for the encouragement of some and warning of others. 31st, we were at Tyson's meeting, which I thought was

somewhat favoured with good. I enjoyed a state of stillness therein for a time; yet afterwards was dipt into sympathy and suffering with the cause of Truth, which in this land seems likely to be laid waste by a ranting spirit that prevails in divers places. After meeting we rode thirty miles to Cane Creek.

2d mo. 1st. We rode eight miles to Holly Spring meeting, where William was enlarged in a doctrinal testimony, I believe, to the satisfaction of most, or all present: here were two Baptist teachers. Next day we were at the monthly meeting at Cane Creek where I felt my mind quiet, leaning towards the Lord, and breathing for preservation from all deception. In the course of the business, I made some remarks which rather helped forward some things. A considerable number here have unwarily got into a ranting spirit, that much opposes our discipline in several of its branches, being led away by one Herman Husband; and there have been sorrowful scenes of division and discord among Friends in these parts. But this day the virtue and power of Truth were so prevalent as to chain down this ranting spirit, so that it got no head.

3d. We were at their first-day meeting at the same place. Next day came to Levi Branson's. The members of Hopewell meeting having notice, met there chiefly. It was a poor time to me: but in riding along this afternoon, I was comforted in a sense of the renewal of Divine kindness, which brought me into a degree of sweet communion with the everlasting Father.

5th. We were at Providence meeting, which was held in a cabin near Benjamin Beeson's: but it was a dull time with me. Next day we were at Centre,

where William Reckitt had an open time amongst the people. 7th, we were at Deep river, and on the 9th at the Quarterly meeting at New Garden. In the course of their business, I was constrained divers times to speak, which I hope rather helped than hindered. Near the conclusion, I had something to mention respecting the education of the children, and also to the youth then present; which I got through with deliberately, and to some solid peace.

10th. We attended their first-day meeting at the same place, and I believe it was a comfortable season to many. This was like a parting meeting, and there being several present who seemed near in spirit, it was comfortable to take leave in that love which is unfeigned. Next day we set out from Eleazer Hunt's to travel towards Cane Creek. 13th, we were at Hawfield meeting, and next day at Eno. Here a concern revived afresh relating to the restoration of concord and unity amongst Friends of the Quarterly meeting where we had lately been, and I had some thoughts of going back to New Garden; but, on conferring with a few Friends, it seemed with satisfaction to result in a conclusion to write to the members of the Quarterly meeting; which was done, and sent forward.

15th. We parted with William Hunt and divers other Friends, and set forward for Petersburg in Virginia. We rode about one hundred and fifteen miles in three days, and came to Edward Stabler's at Petersburg. On the way, my mind was much affected under a sense of the low, declining state of the church throughout Carolina: often revolving in my mind, "By whom shall Jacob arise, he is so small?" And, O Lord, what wilt thou do for thy

great name's sake? There being many grievous, distressing circumstances, even amongst those of the foremost rank; so that the prospect at present is very discouraging and painful; and the wound seems so deep that I have been ready to conclude it is incurable in the present generation.

20th. Notice having been sent to Friends of Butler's and Burleigh meetings, we held a meeting in Edward Stabler's house. A condition of pride, idleness and fulness of bread, seemed much in my mind in this meeting, fearing that the sins of Sodom may be charged on some in these parts. On the 21st, we had a meeting at White Oak Swamp, notice having been sent to Friends of Curles, Black Creek and Wayne-oak meetings to meet here, as being central. On the 23rd we were at the Quarterly meeting at Cedar Creek. I thought I was under a necessity to make many remarks amongst them, and was deeply baptized into sorrow and mourning for the cause of Truth. There appeared such a declension and desolation here, that I was ready to conclude in a while there would be few or none left that would pretend to bear a testimony for the blessed Truth. Next day, being the first of the week, we were there at meeting again, which concluded to pretty good satisfaction—and in the evening we had a sitting at Daniel Harris's to some comfort and refreshment of mind, which was very seasonable to me.

25th. We set out for West river in Maryland, about one hundred and twenty miles distant; and on our way were at a meeting appointed at Caroline, which was chiefly composed of people of other societies—then crossing Rappahannock river, we rode

to Hoe's ferry on the Potowmac, and on the 27th arrived at the widow Plummer's at Patuxent.

This day I had to look over the measure of my time which was taken up in this journey, and feeling comfortably easy did not repent going from home on this occasion. A sense of the many merciful preservations experienced in crossing rapid and dangerous waters, and in several other ways, dwelt on my mind, exciting humble thanksgiving and praise in secret to the Lord whose protecting providence is over all his works.

On the 1st of the 3d mo. we went to the monthly meeting at West river, which was small: Friends there are much reduced in number, and life much wanting amongst the few who are left.

2nd. We came to Patuxent meeting. I seemed to be brought under a dark cloud and felt much oppressed; but sat in a degree of stillness, desiring patience to see what would be the issue of this trial—the cloud gradually departed,—a holy serenity and peace ensued, and a renewal of covenant as in the day of espousals was entered into to serve the Lord, in any way he would be pleased to point out. The meeting ended to satisfaction. Next day we came to Indian Spring meeting and then to Sandy Spring—both small meetings—the situation of things in a religious respect, low and discouraging.

5th. We went to Baltimore-town, and next day were at Petapsco meeting, which was much filled by people from the town, and some Friends from the country; but I had not much satisfaction. We then came to Gunpowder meeting, where it appears a considerable number of Friends belong. I thought the opportunity was attended with good, which was re-



freshing to me. On the 8th we came to Little Falls meeting. I have observed in many places that those of our society seem the driest and most insensible part of the meeting. Some not professing with us who came to our meetings, were oftentimes the most tendered and reached, and I have thought at times that the feet of the messengers will perhaps be turned some other way in these provinces.

9th. We were at Bush River meeting, and next day came to Deer Creek meeting, which was much crowded: the people seemed very desirous to hear; but there is little satisfaction where this hunger after words is so prevalent. I thought the situation of this meeting at present was not very thriving. That evening we crossed Susquehanna, and next day I parted with my dear friend William Reckitt, with whom I had travelled now near four months in true unity. He has been as a tender, affectionate father to me, and has been an instructive example of meekness, patience, and single attention to his Master's business; and I am well satisfied he has been an instrument of great good in divers respects: we parted in nearness and tenderness, and I came home this evening, still and quiet in mind, desirous to be truly thankful for all the favours received.

The 13th of 3d mo. I went to our monthly meeting—there I unexpectedly saw Hannah, the daughter of James Brown, on whose account, during my late journey, my mind had frequently been employed in deep thoughtfulness, and in fervent cries to my heavenly Father that I might know and do his will in the weighty affair of proposing marriage to her. I was afraid of making haste, so withheld an intimation of my affectionate regard for her, yet I believed from

what I felt, that the time for manifesting it drew near; and was sincere in my desires to be directed both how and when to proceed in so important an engagement.

19th. It has, for several days since I came home, been a solemn time to me: and though in my journey I had divers pinching exercises to wade through, I have had in secret to say, Thou, Lord, in thy own good time, dost make the wilderness and the solitary place to be glad, and the desert to rejoice and blossom as the rose, and causest the thirsty land to become springs of water. May the residue of my days be devoted to thee, to follow whithersoever thou seest meet to lead me; for to thee, O my God, are love, fear, obedience and praise, forever due. Amen.

Having for some time a view of being at the general meeting at Duck Creek, I set out on the 26th of 4th month, in company with my father and some others, and reached the monthly meeting there next day. It was as usual not large, yet to me a heavy, suffering time, which in my apprehension was not so much from opposition then visible, as from the inattention and lukewarmness of those who should be concerned for maintaining the good order and discipline of Truth. 28th. Being first-day, the general meeting was large, and I hope edifying. In the afternoon a committee of Friends were to meet (who had been appointed by the monthly meeting) to consider whether it was proper to recommend a minister and an elder to the Quarterly meeting, who were possessed of slaves; and it was agreed to request the company of divers Friends, not members of that monthly meeting, to meet with the said committee; who accordingly gave their attendance: and after a

solid opportunity of conferring on the subject, it resulted in a conclusion that at that time it was not proper nor safe to recommend the two Friends proposed, under such circumstances. Next day, returning homewards, I was with others at George's Creek meeting, which was not large, yet something good attended.

In the 5th mo. I went to our Quarterly meeting; also attended the Western Quarterly meeting and the monthly meeting at Sadsbury, and was sensible in some degree of humble resignation of mind, and a patient willingness to suffer and sympathize with the mourners in Zion.

6th mo. 1st. It was now ripened in my mind to go and see my dear friend, Hannah Brown; having the free consent of my parents. I set off composed in mind, under some sense of the weight of the occasion of my journey, and reached her father's house in the Great Valley that evening. Having a suitable opportunity with him and his wife, I let them know the occasion of my being there, and that I thought parents had a right, timely to know any intentions of that sort, and therefore I mentioned it to them for their concurrence. Next day, being first-day, I went with the family to Uwchlan meeting; which to me was rather comfortable than otherwise; and the day following I returned home, feeling a peaceful settlement of mind; and on looking back at my progress and the several steps I had taken in this matter, it afforded me solid satisfaction.

6th mo. 19th. I was at Sadsbury monthly meeting; and on the 25th, was at Philadelphia at their meeting which they call a *preparative*; but I did not see much use they made of it. It was a heavy distress-

ing day to me, and I do believe, if ever Friends in this city shine, there will be first a time of close circumcision.

7th mo. 14th. I was at Nottingham meeting, which was a poor one to me. I thought the image of spiritual sickness or death seemed to be stamped on the countenances of too many there who were professors of the Truth.

29th. I attended the monthly meeting at Providence, which was dull and heavy. I thought I scarcely ever felt such sympathy with the cause of Truth, and such concern for the present state of our society, many of the members of which seem to be much overspread with lukewarmness and indifferency in religious concerns; and yet bent to execute the discipline of the church, too much in their own will and way. I could not help concluding in this meeting, that in great measure the too frequent use of strong liquors has contributed to the decay of pure religion.

Our Quarterly meeting at Concord in the 8th mo. was to me a time of some tenderness and refreshment. On the 22nd of the month, I was in Philadelphia, and went to their meeting, which was with me a time of suffering; and a belief attended me, that the present nice, delicate and costly apparel, behaviour and manner of living, of many in this city, even of the plainer sort, resemble the state of Israel when the Lord said, "I abhor the excellency of Jacob." Things do seem to wear an afflicting aspect here. The ways of Zion mourn, although there are many professing to be her children.

In the 9th mo. I went to Philadelphia again and attended the Yearly Meeting; where the Divine Being appeared to own his cause in divers respects.—

It was very large, and a time that I hope may tend to unite Friends in their labour for promoting our christian discipline.

The 17th of 10th mo. I attended the burial of our friend William Mott, from Mamaroneck. He was on a religious visit, and being taken ill of the small-pox, he departed this life at the house of Isaac Jackson of New Garden. In his lifetime he appeared to be a lively minister and useful member in society; and in his last illness was a pattern of patience and resignation to the Divine will.

Some of the sentiments and views of this excellent man, as expressed in his last illness, are worthy to be revived for the consideration of the present and succeeding generations. They contain solid and substantial realities to the practical christian. "He spoke of the great advantage it would be to the members of our society, if they were more drawn from the spirit and friendship of the world, and the eager pursuit after the riches and grandeur thereof: saying, that the professors of Truth suffered great loss, in a spiritual sense, for want of being often deeply inward when about their lawful callings, labouring to have their minds retired where true comfort and instruction are to be witnessed. He also said that Friends who are heads of families ought to wait for the movings of Truth, to make way for them to call their children and servants together: and that if this was the engagement of their minds, way would be made for such opportunities beyond their expectation.

He also mentioned his uneasiness in beholding that many of the professors of Truth did not keep within the bounds of true moderation respecting clothing and furniture; but rather pleased the natural

disposition to no real advantage, and consumed much precious time therein that might be profitably spent in doing good among mankind. He also said, if Friends lived near enough to the inward Teacher that discovers things to be as they really are, there are many things amongst us, termed small or trifling, which would appear inconsistent with the pure Truth.”

---

The time now approached for changing my situation, as to a single state. Having, as before hinted, proceeded in a proposition of marriage with Hannah Brown, which after deliberate consideration, we proposed according to good order at two monthly meetings held at Uwchlan in the 9th and 10th months this year. It was, at times, in the course of my proceedings herein, matter of real satisfaction that I could look at it with a peaceful consciousness, as done in the sight and fear of the Lord, whose supporting arm has hitherto mercifully sustained me in many exercising probations.

On the 24th of the 10th month, our marriage was consummated at Uwchlan meeting; and he who graciously condescends to hear, and at seasons to answer the fervent supplications of the least of his family, vouchsafed in some degree to favour us with his good presence. Oh! may thankful hearts be given us, to render praise to the Author of abundant mercy and goodness. We had the company of about twenty-two friends, including relations that came from Wilmington, to dine with us. On the 28th we came to a house I had provided in Wilmington.

In about five weeks after our marriage, I engaged in the business of school-keeping; which I seemed rather easier to follow for a time than any other.—

And tho' the difficulties attending a religious mind in the discharge of that trust, are not a few; yet I may say I had solid satisfaction at times in this employment; and it often brought me to beg with fervency that I might be furnished with every virtue and ability requisite wisely and prudently to go in and out before the children, and to conduct in all respects so that by example and precept I might be helpful to them in drawing their minds to love and fear the Lord. This employment allowed me much time at home with my beloved wife; and thus happily we passed our time, though not exempt from a share of the exercise and tribulation arising from the world and its spirit: but as we were one in faith, practice and judgment, we could sympathize together and were made to each other true help-mates. In process of time we were favoured with a son, who thrived for awhile, and seemed to promise length of days.

My employment in the school, binding books and writing at home, required very little connection or concern with the world: so that I lived in this respect a sort of hidden and retired life. I was happy indeed in my family. But ah! the inconstancy of human prospects and earthly enjoyments! How soon are they hid and buried under the gloomy veil of mortality! How fleeting are the happiest scenes of life, and how without foundation are all its joys!—We had lived together not quite two years in the happy manner before hinted, when it pleased the Lord to remove from us our dear little son, being about thirteen months old; which, with the loss of his innocent entertaining company, was a close trial to us: yet we could and did with one formerly say,

the Lord gave and he taketh away; blessed be his name.

My dear wife was at that time, as she had been for some months, in a weak, declining state of health; which rather increasing, I was not easy to be so much confined from her as the school obliged me; wherefore I quit school-keeping in order to be with and wait upon her. On the 13th of the 9th mo. she was taken with sick fits and vomiting, which weakened her very much. Next day she was pretty free from sickness, and recruited a little every day till the 24th, when she walked to our week-day meeting, which was the last time she was at our meeting. On the 26th we set off to go to Philadelphia to our Yearly Meeting, which she had strong desires to attend, though very weak in body. She seemed to mend and gather strength, and attended meetings every day, except one. While in town, she was advised to some medicine, which she began to take the next day after we got home: and from that time she apparently grew weaker; her disorder being of the consumptive kind. After some time she became uneasy with the use of it, and quit it, believing in the all-sufficiency of the heavenly Physician to restore her, if he saw meet. She had a careful regard to an inward freedom respecting what she eat; in observing which she had peace, and was favoured to be free from pain or sickness, yet was attended with a **slow**, wasting fever, &c. until the 4th of the 11th month, and from this time she went no more out.

During this time we had some solemn, tendering seasons together, in our evening retirements in the family. She was much inwardly exercised in waiting for, and feeling after the supporting presence and



countenance of her heavenly Beloved; w times with thankfulness acknowledged was ly near, and spoke comfortably to her. As she was not sensible that her dissolution wa yet did she not cease seeking to be more ready; several times saying, "It is well to when we are fit to die, we are fit to live." days before she departed, I asked her whe was any thing on her mind that she desire municate, or have communicated to any? fied, she did not see that she had any thing say to any; she saw nothing in her way; b ed it would be well with her, if she was She drew her last breath about four o'clock afternoon, the 13th of 11th mo. 1767, an terred the 15th following, being first-day number of Friends and others attending he

11th mo. 17th. Notwithstanding I seeme much dejected, yet this morning I had ca rently to acknowledge the gracious rega Helper of the poor and destitute, in tha pleased to lift up the light of his countena me in my lonesome and mourning state. deed a morning without clouds;—near acco I thought was granted me, and strong. I were raised for preservation and heavenly I might live near to the Lord, and be his in body, soul and spirit.

12th mo. 11th. As I rode along the high I was favoured to draw nigh to him who things I desire may be my all in all, the ten thousands: and I thought I could tru was so to me, and appeared transcendent and lovely in my view. My heart longs

ed more and more to him in a covenant of inseparable union and love; and that I may be his, and entirely love, fear and serve him the few weary and afflictive days that remain of my life. I think I feel myself wholly weaned from every desire of temporal comfort. Perhaps my journey through time may be near at an end.

20th. In a little retired opportunity this evening, [I had renewed cause of thankfulness in the opening of some heavenly instruction in my mind, and some of the mysteries of that kingdom which I desire I may be a true subject of. I had a view of that righteousness which is necessary for us to be clothed with, before we are meet for an inheritance with the saints; and also of its being the white linen and a title to the white stone, with the new name written therein, which no one knoweth save he that receiveth it; also how and why it is that the righteous are scarcely saved.

27th. This morning I had a sweet refreshing season, and could set my seal, not only to the Lord's merciful kindness in secretly overspreading my mind with his healing virtue, but also to the truth of that prophecy, that the Lord will teach his people himself. I had also some clear openings into the nature of the church, the Lamb's wife; the bride which, as well as the spirit, saith, Come;—and into the danger of circumscribing the heavenly bridegroom in his dispensations, and limiting his calls and operations to the ministration of the spirit only; and denying, as many in effect do, the bride's saying, Come, &c. My soul seemed invested with a degree of Divine strength, and the heavenly informing word so prevalent in my heart that it seemed as if I could freely

have declared abroad what I so freely received. But I believe they were lessons for my own instruction in righteousness; and I wish I may ever be preserved from giving to others what I ought to keep to myself.

1st month 17th, 1768. This morning, some hours before and after I arose, was a time of renewing of love to my heavenly Beloved, who was graciously pleased to draw near and sweetly affect my mind with the verity of that saying, "In me ye shall have peace:" which dwelt measurably with me through both meetings (it being first-day.) I enjoyed near communion with the everlasting Father; and tender breathings, ejaculations and praises ascended to him who is adorably worthy forever. Good is the Lord and his tender mercies fail not; though he sees meet at times to try his children with seeming absence and to hide himself as behind a curtain of distressing gloominess, yet if that love and due devotedness to seek and wait for him, be kept to and dwelt in, and no desire for any other comfort be entertained, he will in due time appear; and then his countenance is doubly amiable;—and his return, after such absence, is rendered the more unspeakably joyous. To him, ever worthy, be ascribed endless glory and praise.

21st. I went out this evening on church affairs, being an overseer. That the trust may be faithfully discharged, is cause of deep inward seeking after heavenly wisdom, and I desire that all confidence in human ability may be wholly renounced: being fully convinced that a Divine influence is the only spring of effectual labour to promote the cause of Truth and righteousness.

2nd mo. 7th. Meeting to-day was an instructive

season to me—in the unfolding of some passages of scripture, particularly the nature of the true seed, and how the serpent's head will be bruised; also the nature of the difference between light and darkness, Christ and Belial; the friendship of the world and its holy opposite, and how irreconcilable these are to each other.

4th mo. 26th. I was this day favoured in some measure with inward refreshment and strength, in a renewal of faith and trust in the Shepherd of Israel; not only respecting myself, but also our society: feeling a degree of confidence that the day which has dawned among us as a people, will never be eclipsed, nor the dispensation be superseded by any other.

5th mo. 9th. Our friend John Woolman attended our Quarterly meeting; his testimony there, as well as at our monthly meeting in Wilmington, though very close, was edifying and much to my satisfaction. I went to pilot him on his way to Maryland as far as the Head of Sassafras. His company and conversation was very instructive, particularly an account of some of his exercises and singular trials, which he had a freedom to impart to me. In the 6th mo. he returned from Maryland, and I was with him at Kennet, Centre and Chichester meetings, in each of which his labour was very close and plain, yet to me it was edifying.

6th mo. 22d. I have often of late been renewedly sensible of the gracious nearness of the inward Monitor. This holy principle becomes, to the attentive and obedient, light, life, strength, wisdom, righteousness and salvation,—a teacher never absent,—a helper always near, and an ample rewarder of all that diligently obey it.

8th mo. 7th. This morning my spirit was softened with the quiet descendings of the dew of Hermon, refreshing my weary soul and bending all within me in humble submission and praise to the Lord.

In the 9th mo. I attended the Yearly Meeting in Philadelphia, and was made a sharer of merciful kindness in several of the sittings. Divers matters were deliberated and resulted with becoming tenderness and regard to each other.

11th mo. 12th. This evening some affecting reflections concerning my past happy and now destitute condition, were awakened in a sympathizing manner on hearing of the death of our friend Elizabeth Davis, wife of Amos Davis, of Pikeland: in whose removal I apprehend her family has lost a stay; her husband, an affectionate wife; her children, a tender concerned mother; the church, a serviceable member; and her friends, one they deservedly esteemed.

12th mo. 11th. First of the week: both our meetings this day were seasons of humbling exercise in secret, both on my own account, and for every rank and station in the meeting; and the work of invitation and reconciliation seemed strongly prevalent in my heart, under some impressions of our heavenly Father's in-gathering, reconciling love; but I had no commission to utter any thing. I humbly crave that I may be enabled clearly to distinguish between my own private necessary travail for the welfare and salvation of mankind, and the burden of the word of the Lord for public manifestation.

21st. I was most of this day attended with solemn thoughtfulness, and spent a portion of my time in the evening (as I mostly do when not prevented by com-

pany) in retirement in my room, waiting upon the Lord to renew my acquaintance with him in the way he may be pleased to make himself known to me; whether as a reprover, a teacher, a counsellor, a father, a refiner, a comforter, or any other of his gracious attributes, necessary for the fulfilling of his holy will in me and concerning me; that so I may finish the work he has for me to do on earth, and finally be accepted of him when these few uncertain moments end. I have frequently in these retired seasons had cause reverently to adore the Lord for his merciful regard towards me, who am poor, lonesome and unworthy.

1st mo. 12th, 1769. This morning I was favoured with a degree of solemn quiet, and some things very instructively opened in my mind respecting the kingdom of God being with men; and also the kingdom of antichrist: and both unseen by all those who have not had their natural blindness taken away by the heavenly Physician. Whilst in meeting to-day, I felt the word of exhortation, exhortation and reconciliation, very strongly prevalent in my heart towards the people; but it was not my business to utter it; and I humbly crave I may be preserved in this spot from an untimely offering.

14th. This morning I was in some measure refreshed with a sense of Divine regard; and in my evening retirement, I felt for a short season what I thought was the fellowship and communion of saints. My spirit seemed in measure united, and to rejoice with the faithful children, those who remain and those who are removed, in that which makes glad the holy city.

2d mo. 12th. I was favoured at meeting to prefer

my petitions to the almighty Helper of the poor, and had a transient prospect of the shortness of time, and the joyful reward of the righteous in the holy Paradise; which, like a view of the promised Canaan from mount Pisgah, was encouraging to press forward, with hope that a possession therein, through unutterable mercy, is attainable, if there is nothing wanting on our part.

3d mo. 24th and 25th. I was favoured with a sense of Divine goodness and sweetness upon my spirit. My desires are strong, I trust as much so as ever, to be entirely devoted to love, fear and obey the Lord in all things. His ways are opened at times as ways of pleasantness, and all his paths are peace. These several days past, through adorable goodness, have been like a sabbath to my soul.

27th. I went to Philadelphia meeting, which was a favoured time to me. I dined at Mary Coates's, and had some solemn and affecting recollections whilst there, tending to preserve in calmness and humility. I very sensibly felt the absence of Mary Coates, jun. who is gone to the everlasting abode; but her memory remains with sweetness in my mind. Returning home the 29th, I was humbled into contrition of spirit; and felt strong desires that the remainder of my life might speak the praise of the Author of all good. But for a considerable time afterwards, I felt much inwardly stripped and tried with poverty of spirit, though not without some short seasons of gentle refreshment.

6th mo. Having for some time had an inclination to go to the Yearly meeting at Little Egg Harbour, I went to Philadelphia, and next day to Isaac Evans's near Evesham. The day following, rode through

a barren desert where I saw a great deal of heath, which reminded me of the state to which it is compared in scripture, which knoweth not when good cometh. We got to John Ridgway's at the sea-side, and were at meeting on first-day, which was a heavy, dull time. In the afternoon a meeting was held in John Ridgway's barn; and through Divine mercy it was in a good degree a favoured season to me. Next day a meeting was held in the meeting house; I thought it was a pretty solid time, though my mind was rather stayed then fed. We came back through the wilderness to Isaac Evans's, and from thence I came home. Upon the whole, I did not find cause to repent of my going.

28th. I spent this day abroad with others by appointment of the monthly meeting, in visiting several who keep slaves; we met with a favourable reception, and have some cause to hope that truth and righteousness will yet prevail against this species of oppression.

8th mo. 4th. I went with my sister to Nottingham, to see my dear aunt Margaret Churchman; having been informed she was likely to be near her end; but found her rather better. Next day was at New Garden monthly meeting, and the day following at Chester meeting, which was a time of some favour to me; but I think the state of that meeting is low indeed. I then went to Philadelphia, and attended their Quarterly and youth's meetings. On the 10th, attended our week-day meeting; but felt myself not in a good state of health, having some symptoms of a consumption or phthisis, which often leads to that awful period when time shall be no more.

9th mo. 20th. I desire that I may be preserved in



true thankfulness to the Lord for the solid composure and devotion of mind I have felt for some days past; access to his holy throne being graciously granted, and wisdom and strength to intercede, not only for myself, but for others who are in the covenant of true fellowship. Blessed be the Shepherd of Israel: compassion, mercy, loving kindness and truth are still with him, and endure from generation to generation.

On the 24th of 9th month, I set out in order to attend the Yearly Meeting in Philadelphia, and was at Chester meeting, where my mind was much bended in supplication for what I then had a sight of as needful for me. In the evening, was at Pine street meeting, which I thought was a solid, good time. The Yearly Meeting was favoured, not only with calmness and wisdom in conducting the affairs thereof; but really owned in a good measure with the Divine presence. On the 29th I attended monthly meeting in the city, and next day came home alone, peaceful, thankful and devoted.

11th mo. 13th. I attended our Quarterly meeting at Concord: it was a time of some encouragement.—16th, I went to Kennet monthly meeting, and next day to that at Bradford; in which I thought I was somewhat baptized into a sense of the state of the church amongst them. 20th, I attended the Quarterly meeting at London Grove, which was not a time of rejoicing, though I felt some solemn quiet through the meetings for worship and discipline.

1st mo. 13th, 1770. I slept little this night; nevertheless it was a peaceful time with me. The desire of sleep was suspended by the precious sensations of Divine regard, which filled my mind with grateful acknowledgments to the Author of mercy and goodness.

4th mo. 27th. I set out with my father for New England; being in poor health, I was in hopes riding might be useful. On the 29th we crossed Delaware at Howell's ferry, and came to Kingwood meeting, thence rode through a rough, wilderness country; and, crossing the North river, we attended the Quarterly meeting at Oblong; then went northward to see our relations, and had several meetings amongst the Presbyterians. Thence returning, we were at meetings at Oblong, New Milford and Mamaroneck—and, crossing the sound, we attended the Yearly Meeting at Flushing. We then came home, taking the Quarterly meeting at Buckingham on our way.

7th mo. 18th. This evening closes the thirtieth year of my life. Reflecting on the number of days therein that have been spent to little profit—though many of them have been days of tribulation, yet how little patience, experience, hope, or any other virtue has been wrought in me thereby! But I have a comfortable hope that my time has not been wholly unimproved: nor can I accuse myself of any rebellious refusal to obey the requirings of the Lord in any thing clearly made known to be my duty. Through weakness and fear sometimes I may have come short; at other times from an ardency of love to the cause of truth and righteousness and zeal for its promotion, I may have gone rather faster and further than I had proper commission for; yet in both these respects there was integrity in my meaning, and I have a supporting trust in the mercy and goodness of the righteous Judge.

8th mo. 11th. Of late I have frequent cause to apprehend, from the increasing declension of my health, that my stay in time will not be very long. Through

mercy, I feel reverent thankfulness to fill my heart for the redemption I witness from all things here below: every prospect, and indeed every desire of temporal enjoyment seems removed, so that I have not a secret wish to stay longer here on any account, so much as that I might live more to the praise of the Lord, and more promote his blessed work in the earth.

24th. I set out with my father for Lancaster Yearly meeting. The meetings on first-day were not large, neither was there much to boast of, at least with me. Of the meeting on second-day I forbear to express my mind. Oh! when wilt silence and speaking be truly and only according to unerring direction? From Lancaster, I continued my ride on account of my health, which I found considerably impaired—and went to Reading; where I met with Amos Hillborn, and we concluded to ride together some days; so we went to Maiden Creek and then to Bethlehem, a Moravian settlement, and spent one day chiefly in viewing the town, their manufactories, &c. My spirit seemed heavy, and oppressed with a sense of the darkness and distance of the people from a truly religious experience, though high and rapturous in their own apprehension. It seems as if the whole of their religion consisted in a tender, passionate sense of, and sympathy with Christ in his agony and sufferings for the sins of mankind when on earth; and to excite impressions of this kind, they have in their worship house a number of pictures variously representing his passion; and also in their private apartments they have more or less some exciting likeness or image of a wounded Saviour, &c.

After this we turned into Bucks county, and I

went to the monthly meetings at Wrightstown, Falls and Middletown. Discouragement respecting the prosperity of Truth in this county was renewed.— How few in number are the faithful, devoted children who prefer the welfare of Zion and peace of Jerusalem to every temporal concernment! I have had some affecting apprehensions, while in this county, of a great declension and backsliding in many whom the Lord has graciously visited and measurably brought to follow him; but the enticing snares of political concernments, honour and distinction in the world, have prevailed to the halting and drawing back of divers. I came home alone, and for many days was much stripped and proved with inward poverty, tho' not without some seasons of tenderness and refreshment.

9th mo. 22nd. I felt a concern this day to be inwardly prepared to attend our Yearly Meeting at Philadelphia, for which purpose I set out. It began the 24th, and was held by adjournments till the 28th. I think the sittings were generally attended with the Divine presence, so that I believe many were comforted and edified. Our friend Joseph Oxley from England attended part of the meeting, being just arrived.

10th mo. 19th. I went towards Newcastle to meet our friend Samuel Neale, who arrived there the day before in a vessel from Cork, on a religious visit to Friends in America. I met him on the way, and brought him to our house; then went with him to Philadelphia, where I stayed three days and attended three meetings to some satisfaction.

11th month 2d. For several days past I have felt strong desires and cravings of heart, to know the

heavenly life to arise more and more over the earthly part in me; and that as there is an apparent declension of my health, and an increasing prospect of leaving all changeable things before long, I might happily witness a well-grounded assurance of preparation for admittance into the mansions of purity and peace.

11th mo. 11th. Being first-day, I was too much unwell to go to meeting. It is long since any indisposition of body has prevented my getting to meeting. I have often gone in weakness and pain, but never knew myself worse for it. From a conscientious persuasion and convincement of duty, I have with diligence and care attended all the meetings, or most I ought to attend, for about fifteen years past; and looking over it now, affords me comfort.

12th. This day is our Quarterly meeting at Concord, which I was appointed to attend; but am not well enough; so I have no uneasiness of mind, only a kind of regret at losing an opportunity I would willingly have improved: yet through Divine kindness I feel a peaceful sense of the Lord's nearness.

14th. I attended our monthly meeting, and got through the task (being clerk,) though I felt much spent at the conclusion of the meeting; so that it seemed doubtful whether that would not be the last I should ever attend.

20th. I have for some days past felt as though I should be easier to omit making daily remarks as I have now done for about three years—almost for every day; yet there seems to lay some matter in my way to commit to writing and leave to my dear relations and friends, to peruse and use, as wisdom may teach, when I am numbered to the grave and to

be seen of men no more—if I may be favoured to get it done: if not and weakness should overcome, I hope I shall be easy.

---

5th of 12th month, he wrote a letter to his uncle John Churchman, giving a particular account of the progress of his disorder and closing with these remarks: "I have been rather better this day than for some weeks, but my disorder is very changeable, and I see no just cause to build any hopes of recovery upon such uncertain indications. What will certainly be the event of this weakness and declension of health, is hid from me; and thereunder I have at times felt a contented, peaceful resignedness.

The love I early had for thee continues, and I think this evening is comfortably renewed with increase—therein this is from thy affectionate cousin."

Benjamin Ferris died in the spring, 1771, in the thirty-first year of his age. Some notice of his funeral is found in the Journal of John Churchman, who attended it the latter end of the 3d month.

---

### A TESTIMONY

*Of Baltimore monthly meeting for the Western District, concerning our deceased friend,*

ELIZABETH THOMAS.

When a valuable example is removed, and the tender exhortations of a dear friend are no longer heard amongst us, we believe it may be profitable to those who have experienced such privations, to preserve some memorial of the virtues which have stood con-

spicuous in her character; under the influence of these feelings, this brief account of the life of our beloved friend Elizabeth Thomas, has been written.

She was born in Kent county, in the state of Maryland, on the 18th of the 2nd month, 1778. Her parents, Robert and Ann George, were exemplary members of the society of Friends, and careful to educate their children in a knowledge of the principles which they professed. She was, however, deprived of both her parents about the twentieth year of her age, and in consequence of this loss was exposed to a path of great difficulty and danger. After their decease, she removed to reside in the family of a near relation, who were not members of our society; and was thus introduced into a circle of gay and fashionable acquaintances. But, notwithstanding the attractions and allurements by which she was surrounded, she was remarkably preserved in singleness of mind, and was a sincere lover of the Truth. She had not yet made much outward profession of religion, but continued to be a constant attender of the meeting to which she belonged, although it was situated seven miles distant from her residence, and was at that time without any outward ministry. In the twenty-third year of her age, she was married to Philip E. Thomas, and removed to the city of Baltimore, where she continued to reside until the time of her death.

The many excellent traits which adorned her character, endeared her to all who knew her. Her natural disposition was cheerful and happy; her feelings were amiable and kind towards all; and to her family and friends, she was tenderly attached. Though possessing an abundance of the things of this world,

her mind was preserved from the influence of its fascinating pleasures. The fleeting joys of life had not power to detach her from the path of duty; for she viewed the things of time, as unsubstantial treasure, and was sincerely desirous of laying a more sure foundation for everlasting peace. Thus impressed with a sense of our great responsibility as rational beings, her mind was seriously concerned for the future welfare of the whole human family; and about the year 1804, she first appeared in public communication; tenderly inviting all to choose the Lord for their portion. Her gospel labours being acceptable to her friends, she was in due time received by the meeting as an approved minister.

Cherished and beloved by her friends, she lived in great harmony with them; but the endearing ties of domestic life were not permitted to engross her whole attention; in the midst of the bounties of providence, and the enjoyment of social intercourse, she remembered the poor, and tenderly sympathized with the afflicted. Notwithstanding her constitution was delicate, and the cares of a family were resting upon her, she was at all times interested in the cause of humanity; visiting the sick, and administering consolation to the sufferer. When bodily strength permitted, she was prompt in her exertions to alleviate the distresses of the needy; and the blessings which she had freely received, were dispensed with a liberal hand. But whilst engaged in these acts of benevolence, she was ever careful to avoid an ostentatious display of her own works; and in many instances, the grateful acknowledgments of those who had experienced her kindness, conveyed the only in-



formation which was possessed by her most intimate friends, of what she had done.

For several years previous to her death, her health was gradually declining, and she was frequently so much reduced by disease, that there appeared but little prospect of her recovery. These afflictions she bore with that meekness which has ever characterised the true follower of Christ.

In the latter part of the year 1835, a cancerous tumour was discovered in her breast, which subjected her to much severe suffering; and in condescension to the anxious wishes of her friends, she submitted to a surgical operation. But medical skill proved unavailing: the disease again appeared with increased violence; and though she was prevailed upon to have the operation repeated, she appeared herself perfectly sensible that no benefit would result from it. As the disease progressed, her sufferings became more severe, which produced extreme debility of the nervous system, and rapidly prostrated her remaining strength. She was still graciously supported through all her sufferings; frequently expressing an entire resignation to the Divine will, and a firm conviction that this visitation was permitted, not wholly on her own account, but that if duly improved, it would be sanctified to some others.

In the early part of the 9th month, 1837, she became very feeble, so that she was seldom able to sit up; but still continued to converse with her friends. Upon one occasion, when surrounded by her family, after a time of solemn quiet, she said, "The day that I have just passed, has been to me a season of sore and deep affliction; and Oh! that I may be supported

in patience and resignation to bear the sufferings that may yet await me. I have all my life had an appalling dread of death by cancer, from an apprehension of its lingering and excruciating misery; but I now fervently crave that I may resign myself, without a murmur, to this dispensation. Many and sore have been the baptisms that have been allotted me, and at times the billows have passed very high over my head; but although my grain of faith has been tried to within a hair's breadth, so far it has not wholly failed me; and I have never doubted the sufficiency of that power on which my soul has reposed for safety. And now, O Lord, may I once more be permitted to supplicate for a continuance of thy mercy and goodness towards me: in the awful and trying season to which I am approaching, forsake me not, I beseech thee, O God; for I am sensible that it is thou alone that can support me. Withhold not from me, O Father, a sense of thy presence; be with me through the valley of the shadow of death; and grant that this dispensation may be sanctified, not only to my own further refinement, but that it may also be made a blessing to those around me."

Notwithstanding her bodily sufferings were extreme, her mind still continued to be clothed with sweet inward peace, which was far more precious to her than all outward enjoyments. To a friend who called to see her, and who expressed much sympathy with her in her severe affliction, she replied, "Of ourselves we can do nothing; but through the adorable mercy of infinite goodness, so far I have been sustained, and my mind is preserved in calmness and peace; and at times the language of my heart has

been, Return to thy rest, O my soul, for the Lord hath dealt bountifully with thee."

During the night of the 11th of 10th month, she slept unusually well, and on the following morning appeared to be refreshed, and was more free from pain than she had been for a long time. After giving directions respecting some tokens of gratitude which she wished to have presented to the domestics in her family, she calmly added, "There is now nothing in my way, and I have not any solicitude nor choice, as regards the time of my departure; but feel wholly resigned to the Divine will: a full assurance is given me, that there is a place prepared for me, where there will be neither pain nor sorrow, but peace and joy for evermore."

From this time she remained in a tranquil state of mind, waiting the expected summons, and appearing to desire stillness rather than conversation. Her pain was frequently severe, and her strength continued gradually to decline until the morning of the 18th of 10th month, 1837, when her gentle spirit was released, and as one falling into an easy sleep, she quietly passed away; being in the sixtieth year of her age.

Having submitted in early life to the purifying influence of the Holy Spirit upon her mind, she was enabled with unwavering faith to pursue her path of duty; and in the various relations of her domestic, social, and religious obligations, she was a precious example: and, having carefully occupied the talents committed to her, we doubt not that her spirit has realized the fulfilment of the promise of our Divine Master, "Blessed are the pure in heart, for they shall see God."

*Letter from Edward Stabler.*

Alexandria, 1st mo. 27th, 1829.

My dear friend,—I suppose it probable that thou hast returned before this time, and that I may now venture to address thee at thy own pleasant home.

By a letter from thy daughter, who sometimes does me the favour to write to me, I was informed of some of the incidents which occurred in the early part of thy journey. And, were it not that a morbid state of mind is a subject of regret, I should have been amused, if not diverted, by the panic with which the poor man was affected, who had invited thee home with him after meeting,—but turned his back upon thee and fled, as soon as thy name was mentioned to him. Poor fellow! He was an object of compassion,—as all are, whose liberty is taken from them by others, and they made slaves. I rejoice, however, in the persuasion that the number of these is gradually lessening, and will go on still further to diminish, in proportion as mankind come to understand and avail themselves of the *powers* which their heavenly Father freely tenders to their acceptance, for the purpose of *making them free*. “Then said Jesus, If ye continue in my *word*, ye shall know the *Truth*, and the Truth will make you free.”

This recourse to *Truth*, and the understanding and knowledge thus derived, are what the human family stands very greatly in need of; and I know of no obstruction to its progress towards this attainment, so great as that which is produced by what is too generally called *religion*; that is, systems, creeds and opinions of man’s own making. This assumes the *name*,—professes the *same object*,—and too often receives the *veneration* which is rightfully due to the *true thing* only; and many are induced to

confide in it, as the ancients did in their idols: although these find it as powerless to give them *righteousness*,—to set them *free*, and save them from *evil*,—as the others found their gods, to supply their *necessities*, and obviate their *calamities*.

But the history of *man* abundantly assures us of the fact (and observation confirms its testimony) that he is such a necessitous creature, and is so conscious of his own helplessness, that if he do not “know the only true God, and Jesus Christ (the birth of the Divine life generated by God in the human soul) whom he hath sent,”—he (man) *will have* “*other gods*.” The ancients and all others who have not had the scriptures (as we are informed by the scriptures and other histories) made them “gods to go before them,” or be visible to them, of “gold or silver, wood or stone.” And many in the present day who profess the scriptures and religion, are as palpably idol-makers, and worshippers of them, as Aaron and the Israelites were, when *he* made the golden calf, “and *they* said, These be thy gods, O Israel, which brought thee up out of the land of Egypt.” The accumulations of *avarice*,—the spoils and plunders of *robbery*,—the winnings of the *gamester*,—the conquests of the *warrior*, &c., &c., are all demonstrations of the idolatry of the human heart, devoting itself (in opposition to both fact and experience) to things as incapable of delivering them from the “house of bondage” and oppression, and bringing them to a state of true liberty and enjoyment,—as were the “golden calves,” to lead the Israelites from Egypt to Canaan.

It does not appear to me that the human understanding can make a greater mistake, than to depend upon *natural* causes to produce *spiritual* effects.

Such a dependance and proceeding, violate alike all truth and experience,—and must universally end in disappointment. Hence it is, that there is so much of what is called religion in the world, and so little righteousness. And on this state of things, is founded the whole nature and being of superstition and idolatry. For, if that in which the Deity is present, is for that reason to be worshipped, we ought to worship *all nature*, and *all persons*, as He “fills both earth and heaven,”—and “is the true Light that lighteth every man that cometh into the world,”—and “is above all, and through all, and in us all.” But the nature of things, as well as the scriptures, declare that “He only is the LORD,—that is *his name*,—and *his glory* he will not give unto another, neither his praise to graven images.” The heavens may *declare his glory*, and the firmament *show his handy-work*;—but they are *creatures*, and not the *Creator*;—they are *matter*, and not *spirit*.

The wants and necessities of the natural man may be supplied by the creatures,—because they are of the same nature: but the soul of man, which is spirit and the “offspring of God,”—must be sustained by spiritual food and drink; the bread which cometh down from God out of heaven, must satisfy its hunger; the “well of water that springeth up unto everlasting life,” can alone quench its thirst. This truth is admitted in theory, by many who do not know in what this heavenly nutriment consists. A vague idea is excited in their minds by these expressions; the indefinite image of some unknown things, is all they advert to, as their meaning. While the goodness of the heavenly Parent is as truly and continually bestowing the blessed realities upon them,—as that he gives them the outward “rain from heaven,

and fruitful seasons." For our souls are as truly nourished by faith,—virtue,—knowledge,—temperance,—patience,—godliness,—brotherly kindness,—and charity, or Divine love,—as our bodies are by the fruits of the earth. And as the *latter*, when eaten, digested, and assimilated with the *animal life*,—form the *animal body*;—so does the nutrition afforded by these articles of *spiritual food*, when eaten or lived upon by the soul, constitute the *spiritual body*; which is in this way renewed by the "wisdom and power of God," (which is Christ) and is "the resurrection and the life," of which He is the author.

But as *resurrection* implies a preceding *death*,—and a *spiritual* resurrection, a *spiritual* death; so this case is equally clear, and in unison with the fact and with scripture declarations. For the soul, by making its food of faithlessness, vice, ignorance, intemperance, impatience, ungodliness, hostility to others, and hatred,—becomes thereby clothed upon with a spiritual body formed of these doleful constituents, and necessarily dies to that life in which only it can be happy, ("for the wages of sin is death") and dwells in what the apostle calls "our vile body," and in another place, "the body of this death:" and from which it cannot be delivered, but by being "clothed upon with our house which is *from* heaven,"—whose builder and maker is God.

Again, as the natural body is that alone by which the natural life performs all natural operations,—so the spiritual body is that by which the soul performs all spiritual operations; for without virtue it cannot act virtuously,—nor affectionately, without love,—nor mercifully, without mercy, &c. and vice *versa*.

EDWARD STABLER.

# FRIENDS' MISCELLANY.

No. 7.]

SEVENTH MONTH, 1839.

[VOL. XII.

## A BRIEF REMEMBRANCER

*For the inhabitants of Pennsylvania; affectionately addressed to people of all ranks. With a SUPPLEMENT, more particularly addressed to the people called Quakers. By a well-wisher to all mankind.*

“Yet I had planted thee a noble vine, wholly a right seed; how then art thou turned into the degenerate plant of a strange vine unto me.” *Jer. ii. 21.*

## INTRODUCTION.

The original of this essay, entitled “A little Looking-glass for the times,” &c. was begun by George Churchman in the year 1761—near three years afterwards, he again took up the subject, and extended his views on what he considered the degenerate state of the inhabitants of Pennsylvania, to the amount of about four hundred lines of a kind of poetry that had more good sense than good measure of rhyme. In his preface to an edition published by himself in 1764, he speaks of a disposition then much prevalent, in “a fondness for novelties,”—which he apprehended might “procure him many readers;” but says he had little hopes of success in the object of calling their attention to “the situation of their sinking country, if they of the rising generation did not



in a more general manner exert themselves in a humble application to virtue and the fear of God." How far the jingle of verse, inferior to the style of Elwood, might then please the taste of juvenile or other readers we know not, but the subjects treated of and held up to view as "a looking-glass for the times;" were of serious importance to the welfare of the community. Luxuries, superfluities, pride, with vain pastimes and amusements, were spreading in city and country; and it is no marvel that men of moral and religious consideration viewed these innovations as having a deleterious effect on the habits and manners of the people.

How large the edition of this "Looking-glass" was, or how widely it was spread among the inhabitants of the province, we are not informed—but it was taken up a few years after by that excellent and gifted man Joseph White, of Bucks county, and remodeled in an improved style of poetic composition. Its title was then altered to "The little Looking-glass new framed and enlarged; being a Brief Remembrancer for the inhabitants of Pennsylvania, affectionately addressed to people of all ranks."—Whether it was ever printed in this revised form, we have not ascertained—but in the manuscript copies we have seen, the name of the new framer, Joseph White, does not appear. The "Supplement," more particularly addressed to Friends, we have always understood to be the production of Joseph White—and John Hunt of Moorestown, in his Diary, under date of 3rd mo. 12th, 1792, calls it "Joseph White's affectionate address."

Whatever may be the defects from correct poetic composition, or however the measure and style may

not be adapted to the taste of the present age of supposed refinement;—the portrait thus given of the state of Pennsylvania and the country adjacent, about seventy years ago, may, in some respects, be compared with the present state of society, its customs, manners and pursuits;—and by such comparison, the moralist, the philanthropist, and he who through the pure medium of Truth, looks into the mirror of the present day, may see whether virtue, truth and righteousness, or the reverse, are prevailing in the once highly favoured province of Pennsylvania. Such reflected views of the general or particular state of society in other parts of this widely extended country, may be profitable to the well-wishers of mankind, who know the ancient truth to be a reality, that it is “righteousness alone which exalteth a nation; while sin (and dissolute practices) are a shame (and disgrace) to any people.”

Whether any benefit may result to society or to any individual, by a re-publication of this Brief Remembrancer or not, we are fully aware that many need to be reminded of what are called primitive principles and corresponding conduct. Nor do we believe it beneficial to society to disregard such admonitions as are exhibited in the economy of Divine Providence; to some of which the reader's attention is particularly called in the “Looking-glass,” now re-published. The excellent counsel, exhortations and reproofs, interspersed through the work, being founded in the unchanging principles of righteousness, are applicable to the present as well as past circumstances of society. And the affectionate “Address to Friends,” is worthy to be had in remembrance by the members generally, both in Pennsyl-

vania and elsewhere. The subjects of a free gospel *ministry*; pure, spiritual *worship*, and christian *discipline*, are of vital importance, not only to the well-being, preservation and advancement of the society of Friends in the support of the testimonies of Truth, but also through their faithfulness, to the diffusion of light among the great family of mankind.

6th mo. 1839.

---

Grievous to see, and painful to relate,  
 So great a change in Pennsylvania's state,—  
 That threescore years (unhapp'y!) should produce  
 Weeds so destructive and in common use!  
 Should any query, How it happen'd here?  
 The answer's ready and the reason's clear:  
 While men securely slept, an en'my found  
 His time to sow with tares the fertile ground.  
 But in her early state, while yet but new,  
 Fruit of a different kind, and better,—grew.

Here, our forefathers pass'd delightful hours  
 Under refreshing, soft and pleasant showers:  
 Celestial rain did here in plenty fall,  
 The Lord their teacher, and his strength their wall.  
 Here, concord, peace and harmony were found,  
 And graceful speech their conversation crown'd.  
 A pleasant Eden was apparent here,  
 The garden truly of our hemisphere.  
 'Twas then by all, acquainted with it's state,  
 Pronounc'd a province bless'd with favours great.  
 In her no trace of raging war was found,  
 Nor drums, nor swords, nor cannon's roaring sound.  
 Soon was a forest made a fruitful field;  
 The fertile ground did plenteous harvests yield.

Home-born and strangers cultivate the soil,  
And each enjoys the profits of his toil.  
Kind Providence with bounteous hand bestow'd,  
Clothes on the naked, on the hungry, food;  
Gave of the earth a portion to the meek;  
Rest to the weary—succour to the weak.  
Where late the wolves and bears in plenty bred,  
Now flocks and herds of useful kinds are fed;  
And on the banks of Del'ware's crystal flood,  
Where shady oaks and lofty cypress stood,  
A spacious city soon was seen to rise,  
That fill'd beholders with a just surprise;  
Where, by the wharves, or floating on the tide,  
A numerous fleet of top-sail vessels ride.  
The hum of business in her streets was heard,  
Her wealth the merchant and the planter shar'd.  
In space so short, few cities have been known,  
That with prosperity so great have shone.

But now, alas! how shall my feeble quill,  
In prose or verse, some slender pages fill!  
In pointing out, among the many crimes,  
A part so obvious in these latter times!  
"All flesh is grass"—an awful herald cries;  
"All flesh is grass"—a solemn voice replies.  
"To-day 'tis fresh, and flourishing, and gay,  
"To-morrow cut, and wither'd into hay;"  
Carnation late the flower, or deck'd with gold,  
Now dropt in dust, and mixt with common mould:  
So mortal man, when he aspires too high,  
Ere yet he learns to live, is taught that he must die.

*Pride*, the forerunner of destruction, here  
Wantons in airy plumes, and dances there:  
Here, *luxury*, next of kin and from her sprung,  
Is on the board, and round the lodgings hung.

These lead to many more of various sorts,  
Ludicrous plays, with vain and foolish sports.  
Night-revelling and gaming, here are found,  
Whose baneful seeds with plenteous crops abound.  
Here, *infidelity* exalts her head;  
Here, filthy ears and lustful eyes are fed;  
Here, *blasphemies* against the sacred Name,  
Too oft pronounc'd without rebuke or shame.  
Not only such as act their part herein,  
But their upholders share with them in sin.  
For God who rules above, whose laws are pure,  
Whose "ways are equal," and whose judgments sure,  
Will on the abettors and the actors, pour  
Distress and anguish in a certain hour:  
Nor let them in their own inventions trust,  
Justice Divine will hasten to be just.  
Let therefore none his precious gifts abuse,  
Nor slight his blessings, nor his love refuse;  
Lest on such impious foes his anger burn,  
And fruitful fields into a desert turn;  
Or move the hedge, or take the fence away,  
And leave them open to the beasts of prey.

So Israel, his peculiar seed, were plac'd  
Within the holy land—a land of rest—  
A land of promise, graciously bestow'd;  
Where wine and oil, and milk and honey, flow'd.  
Whilst adoration due, by them was given,  
They shar'd the favours of indulgent Heaven;  
Their presses full, and fill'd their threshing floors,  
Thus were they bless'd in basket and in stores.  
Of vineyards ready planted they partook,  
And dwelt secure in towns their foes forsook.  
But when they waxed fat and wanton grew,  
Forsook their ancient Rock and chose a new;

Bow'd down to lifeless images of stone,  
Or wood, and brass,—inventions of their own;  
They grieve the Lord, themselves they only please,  
With images and groves, and shady trees;  
Then were their fields with mildew smote, or blast,  
Or by their despicable foes were chas'd:  
Here mothers, sons—here widows, husbands mourn,  
Or slain in battle, or as captives borne,  
To Moab, Ashdod, Gath or Askalon,  
Where the Abana or the Pharpar run;  
Or tributaries made, without defence,  
Or wasted by the stroke of pestilence.  
But on repentance and obedience given,  
They witness'd pardon—the free gift of Heav'n.

Like causes still may like effects produce,  
Peace to the faithful—anguish to the loose.  
For first or last these shall their portion have,  
Or in this life, or else beyond the grave.  
Nor blame alone is to the city due,  
But villages and towns the country through;  
For every class of men may share the blame,  
And take a part, that bear the christian name.

But here, in softest manner, let us move,  
And whilst we censure, manifest we love.  
Advice and caution, when with prudence given,  
Bear some resemblance to the gifts of Heaven:  
For God rebukes and chastens in his love,  
And often those who disobedient prove—  
With gift on gift, and call on call, invites,  
Warns against vice—to virtuous acts incites;  
And by his holy Spirit strives within,  
To show to man the sinfulness of sin.

Mankind by one Creator have been made,  
For all mankind a ransom hath been paid

By one Redeemer, in whose precious blood,  
And high ascent a mediator stood  
'Twixt God and man; nor ceases to repeat  
The distribution of his gifts, replete  
With power to those who firm believe therein,  
And on the Giver, to forsake their sin:  
From vilest sinners, change to sons of God,  
From earth translate unto the blest abode.

But if those milder measures prove too weak  
To bow the stubborn, make the haughty meek;  
Make foreigners the subjects of his reign,  
Or rouse the careless, or reform the vain,—  
The sovereign Power may exercise the rod,  
And manifest himself that he is God;  
Before whose throne ten thousands ready stand,  
Ministering angels, waiting his command.  
These, either join'd or singly, forth he sends,  
As he sees meet, to execute his ends:  
And, if commission'd from on high, declare  
Peace to a kingdom, or to countries, war;  
Can slay their thousands, or can thousands spare.  
By one, there was, in Hezekiah's reign,  
More than an hundred eighty thousand slain,  
(Who lay encamp'd) in compass of a night,  
The residue surpris'd, and put to flight.

War, dreadful war,\* of late has sounded loud,  
And struck a panic in the thoughtless crowd,  
That for a moment check'd their fleeting joy,  
By brutish men, but skilful to destroy.  
And tho' the frontiers chiefly felt the stroke,  
Let none presumptuous any more provoke;

\* The Indian War of 1755-6.

Lest the internal parts should also feel,  
The force of ball, or strength of savage steel:  
But in humility sincerely turn,  
And kiss the Son before his anger burn;  
Bow down before the awful Judge with fear,  
Who is not weak to save, nor slow to hear;  
But to the penitent compassion shows,  
And pity takes on such as were his foes.  
He condescends, in mercy, from above,  
To show his banner still is matchless love,  
O'er all who truly fear and firm obey,  
As faithful subjects of his righteous sway:  
For righteous works best demonstrations are,  
That faith is orthodox, and love sincere.

Now, with attention and improvement, view  
Some signal warnings which do here ensue.  
Some well remember what a num'rous host  
Of crawling vermin overrun the coast;  
They stripp'd the forests of their summer's green;  
The like before in these parts ne'er was seen.  
Fruit-bearing trees the same disaster knew,  
Few leaves for spring, or fruit for autumn grew.  
Thus far allow'd—they take another form,  
Are now a fly—tho' late a crawling worm:  
Prudent in nature to preserve their race,  
They in an ample form and order place  
Their eggs, in size minute, in numbers vast,  
O'er which a clammy, slimy juice they cast.  
Thus, having done their short-liv'd work, they die,  
Are neither crawling worm nor flutt'ring fly.  
Their eggs, thus fenc'd from harm, securely lies,  
Till spring return, and Sol in Taurus rise.  
When buds were swell'd and first appear'd in green,  
Were multitudes of feeble insects seen



To creep about the smoother branches, near  
The place they first took life, but stay not there;  
But to the op'ning buds repair their way,  
And seize with eager haste their destin'd prey;  
There feed and grow, then swarm about, or swung  
By waving breezes as they dangling hung,  
In slimy strings, from tree to tree, or fall  
Prone on the earth; from whence again they crawl  
To every bush of undergrowth, and there  
Feed, well-delighted, till they strip it bare.

Behold! the farmer now with great surprise,  
In expectation what may happen, cries:  
"Should these devouring worms increase as fast,  
The season coming, as they did the last;  
The summer-leaves will not suffice for meat,  
But all the grass and standing corn, they'll eat;  
Our cattle all must die for want of food,  
Thro' this voracious, this enormous brood.  
Our garners emptied, and there's no relief  
To be expected from the wheaten sheaf.  
Then meager famine, anguish and distress,  
Must needs ensue, nor can we hope for less."

But here, behold, a long forbearing God,  
Who spar'd to strike, altho' he shook the rod,  
Forbade their eating either corn or grass,  
Nor had they power to taste them as they pass;  
But, ere they to their full perfection rise,  
They pine with famine, wanting fresh supplies.  
The sun shone bright and with unusual heat,  
Upon their weak, defenceless substance beat:  
In quest of food and shade, on heaps they die,  
In dust and on the trunks of trees they lie;  
No more an eating worm, no more a breeding fly. }

A lively emblem this, of mortal man;  
How soon he's ended, and how late began!  
Fruit-trees surviv'd; but in the woods were seen  
Vast numbers, never more to show their green.

Soon after this, as many yet can tell,  
In divers parts a dread contagion fell;  
A loathsome illness on the human kind,  
Which pain'd the body and disturb'd the mind.  
Some, blind and raving on their couches laid;  
The flesh of some upon their bones decay'd.  
Botches and boils, and burning sores were spread,  
And in the flesh of some, live worms in numbers bred.  
Few that obnoxious lay to the complaint,  
Could cease from terror, or escape the taint.  
Now rooms with beds, and beds with sick were stow'd;  
"Drink, drink!" they cry'd, but few regarded food.  
While weeping mothers over children cry,—  
"What shall I do, my dear?" Lo! others die.  
A day of trouble this,—a scene of grief,  
Where few escap'd, and few could grant relief.

These judgments past, yet timely look for more,  
The mighty JAH hath many yet in store;  
Or in the air, or in the fire are found,  
Or in the swelling floods, or under ground;  
These elements alone may work our fall,  
Obsequious made to their great Master's call:  
Yea, despicable things in size or form,  
As flies or locusts, lice or rats, or worm:  
Witness the plagues of Egypt, and the event  
Of swarms of mice upon Philistia sent.

A worm uncommon, and of middle size,  
Upon the rip'ning corn was seen to rise,  
In latter years, that prey'd upon the grain,  
Threat'ning to make the farmer's labour vain;

And left, in time of harvest, up and down,  
In divers parts, the sign of famine's frown.  
But ah! how blind! how dull and stupid we!  
But few consider,—many do not see.

Besides the former threat'nings, there has been,  
Within the city's sumptuous chambers seen,  
Some tokens of the pestilence to spread,  
When young and old were number'd with the dead;  
To check, with awful stroke, the swelling tide  
Of foolish mirth, of vanity and pride;  
Dictating lessons of another kind;  
True love and fear, and lowliness of mind;  
Inviting all to worship and revere  
The Majesty on High, that he might spare.

The rod withdrawn, the former course renew'd,  
Or with a double energy pursu'd.  
Some, like the sow returning to the mire,  
Strive who shall most impiety acquire.  
Religion they esteem as idle tales;  
And gospel Truth, with these, as nought avails.  
The proud are not reclaim'd, the obdurate still  
Bend all their force to gratify their will:  
As frozen rivers strengthen after thaw,  
They harder grow, and spurn the sacred law.

Again, the ALMIGHTY stretched forth his hand,  
An earthquake sounded loudly through the land:  
And as an awful trumpet, did alarm;  
But mercy still kept off the stroke of harm.  
The country felt it, but the city most;  
Some trembling fear'd, while others idly boast.  
A topic here did from the shock arise,  
To rich and poor, to simple and to wise;  
Who some few days in sober converse spent,  
But, free from danger as they thought, content:

Instead of mending rather waxing worse,  
In luxury and pride, each country's curse.  
While gaming-tables, pomp and wine appear,  
Expelling virtue and true godly fear.  
A proof how blind, how stupid mortals are,  
To see and feel, and still refuse to hear!

But may not warnings from Jamaica's fate,  
With other places of a later date,  
Peruvian Lima, Lisbon, Portugal,  
Alarm us with their sudden fearful fall.  
May all consider on what solid ground  
Dangers are 'scap'd, and safety only found.  
'Tis not, in vice to lavish out the day,  
But walking in an humble, virtuous way.  
For every dispensation, plague or war,  
Earthquakes or famine, only reach so far  
As God sees meet; at whose disposing will,  
They rise or fall, or save alive, or kill.

Some may, of earthquakes, search to find the cause,  
And explicate the depths of nature's laws:  
While the great Cause of causes lies conceal'd,  
And not to carnal man, by all his search, reveal'd.

We feel the wind, and hear it when it blows,  
But know not whence it comes, nor where it goes.  
We see the mists and vapours as they rise,  
They leave their centre and possess the skies:  
We see the clouds disturb'd, tumultuous roll,  
And cloth'd in sackcloth garb from pole to pole:  
We see the flashy lightning, how it flies,  
And hear the claps of thunder with surprise:  
We see the heav'ns frown, and hear the earth  
Groan underneath, as labouring for a birth.  
If these from natural causes all proceed,  
'Tis by the God of nature so decreed:

'Tis from the first Great Cause, these causes are,  
So far they reach, and only just so far.

'Tis He that makes the sun to set and rise,  
And fixes constellations in the skies.

He gives the planetary orbs their sway,—  
They never miss their path, nor go astray.

'Tis He that makes the ocean's waves to roar,  
And sets their bounds within the oozy shore.

'Tis He directs the lightning where to fall,  
Or spend in open air the fiery ball.

'Tis He that binds the sulphur under clay,  
And gives it orders when to force its way;  
To move the earth, or throw a mountain down,  
To shake a kingdom, or to sink a town.

*Ye Pennsylvanians* now, of each degree,  
Who've ears to hear, and who have eyes to see;  
Tho' my unpolish'd style may scarcely find  
A tame reception in a lofty mind;  
Yet some, perhaps, in cool and silent hours,  
May, like the frugal bee, from meanest flowers  
Some honey gain, and treasure up for use,  
When the cold winter will no stock produce;—  
Attend!—ye first, who by permission stand  
To deal out equal justice in the land;  
Attend! without distinction to your state,  
Or of the lower rank, or high or great;  
And let a poor petitioner, who fears  
His country's fall, have audience in your ears:  
Both you who make the laws, and execute,—  
And patiently attend an humble suit.  
For Christ's sake, for your own and country's too,  
Distribute equal justice where 'tis due.  
In all respects your conduct search and weigh,  
Spare not the rich, nor make the poor a prey.

Who rules for God, and pleasing to him, must  
Be good examples, prudent, humble, just;  
Still in his counsel act and persevere,  
Shun avarice, and live in holy fear.  
Of good and bad, let each their portion share,  
Nor vex the righteous, nor the wicked spare.  
To evil-doers, punishment and terror,  
Impartial judgment, and unstain'd with error:  
But for well-doing, praise and due protection,  
As actuated by Divine direction.  
For wisdom's fountain still is open'd wide,  
To those who ask it,—Heaven is on their side;  
And such as seek it with a single eye,  
God will with holy wisdom dignify;  
Wherein as princes under him they'll stand,  
To move the sceptre with an equal hand;  
And in their stations bear a noble sway,  
To stop or turn discordant streams away.  
Such in their country stand as pillars sure,  
As upright stakes, and able to endure,  
In christian meekness, perils great and hard,  
And for each trying season are prepar'd.  
While those who rule with temporizing views,  
Still err in judgment, and the laws abuse;  
Perplex themselves and others lead astray,  
By carnal wisdom, from the perfect way.  
If, in their dark conceptions, they've withstood  
Their own, the church's, and the country's good;  
And in their vain imaginations strong,  
Oppos'd the righteous cause, and join'd the wrong;  
Inverted heaven's laws, and wink'd at guilt,  
Conniv'd at some who harmless blood have spilt;  
Distressing others, when perhaps their cause  
Had high acceptance and deserv'd applause;

These may, when death approaches as a thief,  
Have cause to wail in misery and grief;  
And learn too late, with horrors compass'd round,  
Their wisdom's folly and their strength unsound.

From heavenly Wisdom, earthly is as far  
As from the centre to the utmost star.  
The ways of God unknown by carnal man,  
Were never yet conceiv'd, nor never can.  
To judge, to counsel, or with censure bind;  
None can with safety, and with peace of mind,  
But he who in an humble suit attends  
To that which never in confusion ends.  
That precious Gift, descending from above,  
Have all who ask aright; the gift of love,  
Which by the Lord is mercifully given,  
Dictating peace on earth, and leads to peace in heaven.

From heaven, the angels joyful tidings bring,  
"Glory to God; good-will to men," they sing.  
With eager haste, the shepherds, when they heard,  
Ran to the place where the great prince appear'd:  
To whom, when found, they grateful homage pay,  
As the sweet babe within the manger lay.  
Altho' his low and plain appearance, then,  
Was scorn'd and slighted by the learned men;  
His glorious kingdom must exalted be,  
In all the earth, and spread from sea to sea:  
In every country, and thro' ev'ry clime,  
Increase and flourish to the end of time:  
A peaceful reign that will not suffer wars,  
But finish strife and put an end to jars.  
So prophesy'd to be in latter days,  
And is begun, to his eternal praise;  
Above all standards then, let his high standard raise. }

What humble dread and fear, what caution then,  
What prudence should direct all ruling men!  
What christian meekness should their minds possess,  
And show in practice what their words express;  
Have Truth, the best of teachers, on their side,  
And take its leadings for their surest guide:  
Which to observe alone, makes truly wise;  
Whilst those who slight it under darkness lies.

Ye men of parts and learning, next, how are  
Your gifts improv'd with humble, godly care?  
Or have you studied rather self to please,  
And hid your talents in this day of ease?  
If in a napkin wrapt, and useless laid,  
And for the end design'd, no profit made,  
The gracious Giver will in justice sue,  
In an awak'ning hour for what is due;  
Or give the awful sentence: "Hence depart,  
Ye sinful workers; ye unclean of heart;  
In utter darkness, bound both hand and foot,  
Your portion justly doom'd—I know you not."  
Tho' our pretensions to religion run,  
High as the light of the exalted Son;  
If in improvement of our gifts we fail  
And live in sinful sloth, 'twill nought avail:  
Tho' in the merits of Christ Jesus sought,  
With cries, Lord, Lord! it still amounts to nought;  
While men refuse to be directed right,  
And treat the gracious Spirit with despite.  
Will sitting still in Sion and at ease,  
Procure your safety, or your Maker please?  
Will trusting in Samaria's mountain, show  
The way to overcome and chase the foe?  
(Tho' call'd the chief, to whom the people came,  
And dignify'd with an exalted name.)



Nay: but above your heads the threat'ned woe  
Impendent hangs to work your overthrow.  
See, if your ways with heaven's will accords,  
For conduct preaches louder far than words.  
The first great lesson to be learned here,  
Is self-denial, and the cross to bear.  
When God's pure wisdom fructifies the mind,  
Man's wisdom flies like chaff before the wind.

And here, methinks, might be an useful note,  
To such as preach and pray as t'were by rote:  
That neither strength of parts, nor learning can  
The sacred myst'ries of the gospel scan.  
Think, timely think! ere yet it be too late,  
Of the deception and your fallen state;  
Who scarce believe, and therefore do not seek  
The Spirit's aid to pray, or what to speak;  
Nor for the holy unction humbly wait,  
To know their own, or the assembly's state;  
But boldly rush with unprepared hearts,  
And at a random throw their forked darts.

Far otherwise with those who wait to know  
Whence intercessions and thanksgivings flow:  
Whence cautions rise, or comfort to the saints,  
Ease in afflictions,—pity in complaints.  
These, by the Comforter alone are given,  
Which Christ, ere his departure hence to heaven.  
Did promise should his followers attend;  
Nor will it fail till latest time shall end,—  
One with himself, and with the Father, one,  
Ends not with time, as not with time begun.

That revelation now is ceas'd, some give  
This only reason, That they cant believe  
That it continues.—Therefore, so the shade  
Is set before the Light by which 'tis made.

They think the scriptures may alone suffice,  
To furnish all their stores with fresh supplies;  
So make the thing that's made, above the Maker rise. }  
From this mistake, some christians are reliev'd,  
And in their blest experience, have receiv'd,  
Thro' faith, renew'd supplies of strength therein,  
To crucify the flesh and conquer sin.  
These, with regard and tenderness of mind,  
Compassion feel for such as stay behind;  
Desiring they may see how far they've trod  
As good examples in the ways of God;  
And as the faithful messengers of old,  
Who neither ran for hire, nor preach'd for gold;  
As freely they receiv'd, they freely gave,  
Sought not t'enrich themselves, but souls to save.

An honest, quiet search may be of use,  
To help the wise, and lasting good produce.  
And sure the most advanc'd, experienc'd, best,  
Can't be too cautious of fallacious rest:  
Nor can it hurt at all to bear in mind,  
That such as run unsent and unrequir'd,  
For filthy lucre, and for selfish ends,  
The controversy of Heaven still attends.  
But when the trumpet shall at last be blown,  
And all of Babel's buildings tumbled down,  
With every structure rais'd upon the sand,  
And indignation pour'd upon the land;  
Then will the situation dreadful be,  
Of those who close their eyes, and will not see;  
Who blindly err, and into error lead  
The poor deluded flock, but never feed;  
Cause them to wander from the just man's path,  
And set up forms, instead of living faith;  
Who eat the fat, and clothe them with the fleece,  
And wipe their mouths and say, Aha! 'tis peace.

When the just Judge of heaven and earth shall rise,  
Tremendous Judge! to shake the earth and skies,  
No covering then, nor fair pretence can screen,  
Nor mountains form'd can hide, or intervene:  
But open all and bare in perfect view,  
To share their sentence as is justly due.  
Here all the human race will then be seen,  
And so rewarded as their works have been;  
With either, "Go ye curs'd," or "Come ye blest,"  
To endless woe, or everlasting rest.

Ye men of mirth and pleasure, next, attend,  
And hear some hints from one who is your friend.  
Some short expostulations here I leave,  
Safe, both for you to hear and me to give.  
Can days in mirth, or nights in music spent,  
Afford you solid joy, or true content?  
Can losing rest, and wasting of your store,  
Refresh your limbs, or lasting good procure?  
Shall songs and dancing swallow up your time?  
Or lux'ry and debauch consume your prime?  
Can drink, with carnal pleasures and delight,  
In turning night to day, and day to night,  
Inverting nature's rules, direct you right?  
Can living thus at large and void of cares,  
Of Heaven's glorious kingdom make you heirs?  
Laughter is madness; and the end of mirth  
Is heaviness, and but a spurious birth.  
Woe, woe to you that laugh;—go, weep and mourn:  
Let days of joy to nights of sorrow turn.  
No more with madness laugh—with fear, control  
Each ruling passion, hurtful to the soul.  
Let time that's past in vanity, suffice,  
And for the future study to be wise.

Let days of fasting follow nights of prayer,  
And shun the sight of satan's subtil snare.  
Weep, weep and wail; for mercy humbly sue,  
And rev'rend homage pay to whom 'tis due.  
By sowing to the flesh, comes loss and pain,  
But,—to the spirit, everlasting gain:  
No longer then in sinful courses run,  
But of the "chosen few," may each be one.

Ye careless females! also lend an ear;  
Heaven's voice alarms, and dare you not to fear?  
Do you consider how you spend your time?  
Must mirth and pleasure swallow up your prime?  
Judgment will come;—and yet another blast,  
Must sure be sounded; and perhaps in haste.  
Put off your gaudy robes and vain attire,  
Sin pleasing baits, which none but fools admire.  
Let haughty looks, vain dressings of the hair,  
And curled locks, with necks and bosoms bare;—  
Large, lofty bonnets,—hats of uncouth shapes,—  
And trimmings fitter far for dressing apes;  
Gay ribbons, feathers, fringe and costly lace,  
All Babylonish baubles! hence give place:  
Let masks and locketts, luxury and pride,  
In all their lines and shapes be laid aside.  
And let your wonted mirth to sorrow turn,  
Repent in ashes, and in sackcloth mourn.  
Turn nights of pleasure into nights of grief;  
The day of reck'ning cometh as a thief:  
Then you in vain may to the mountains call,  
But rocks and mountains cannot hide at all:  
Nor can they shelter from th' Almighty's wrath,  
Nor save th' unwise who shun the narrow path,—  
The path of safety to the place of rest,  
The way of life and peace; of all ways best.

A path of crosses to the carnal will;  
But in the broad way, satan leadeth still:  
He leads deluded souls with hopes of joys,  
And cheats the weak with baits of golden toys.  
But all such joys will leave a certain sting,  
And from such baits no lasting comforts spring.

No longer then believe the stranger's voice,  
But change your course and make a wiser choice.  
These vices all, you wholly must forsake,  
Ere, in your sev'ral stations, you can make  
Good wives or mothers, daughters, matrons, friends,  
Or be what Truth and virtue recommends.  
For pious christians you can never prove,  
Nor worthy of a prudent husband's love,  
Till these are less esteem'd, and you begin  
To wear the true adoring that's within:  
Truth, love of virtue, meekness in your mien,  
Where quietness of spirit may be seen.  
As these begin and with advancement rise,  
You'll be esteem'd in the Almighty's eyes.  
When purg'd of dross and purifi'd from sin,  
Lovely you'll be without, and glorious all within.

And last, my brethren, who with me profess,  
Attend! and hearken to my kind address.  
Great are the favours which to you are given,  
Inward and outward, both of earth and heaven.  
With outward loaves you have been plenty fed,  
And made partakers of the heavenly bread.  
Yet some of you are wand'ring far away,  
Can eat and drink, and then rise up to play,—  
Can shun the cross of Christ, and turn aside  
From the directions of the Holy Guide.  
Fountains of living waters, such forsake,  
And broken cisterns of their own do make,

That hold no water to refresh the soul,  
Nor can their strong unnat'ral thirst control.  
Some drink and frolick—at religion laugh,  
At humble self-denial make a scoff.  
Sobriety and plainness they despise,  
And follow after vanity and lies.  
Tho' "precept upon precept," hath been given,  
And "line on line," with awful sound from heaven.  
Yea, message after message hath been sent,  
By ambassadors that thro' the Province went,  
As cloth'd in sackcloth, with these solemn cries:  
'Awake, ye sluggards! from your slumber rise:  
Return, repent! let all forsake their crimes;  
Their manners change, or God will change the times."  
This, most have heard repeated in their ears;  
And hence it is that some increasing fears  
From time to time a remnant do attend,  
Lest these should come to an unhappy end:  
Or on the province, now so vicious grown,  
Should call awaken'd judgments speedy down.

---

A SUPPLEMENT.

*More particularly addressed to the people called  
Quakers.*

Lo! the Almighty to the woods and trees  
Gives an instructive language when he please:  
Gives elocution to the mute, and brings  
Intelligence from stones and senseless things.  
So Balaam's ass, tho' justly deem'd a brute,  
Forbade her foolish master's rash pursuit.  
So forest trees and timbers in the wall,  
With silent language to the stubborn call.  
The olive, bramble, and the fruitful vine,  
In parables significant combine:

If men forbear, the stones not us'd to speak,  
Will shew their Author's praise and silence break.

And now of late three warnings have been giv'n,  
By the great Ruler of the earth and heaven,  
Thro' things inanimate; to caution all,  
Lest in their own security they fall.

The first to ministers seems most direct;  
The next in course does discipline affect;  
The third to worship, which relates to all;  
Much down already;—more begins to fall.

Peaches, of all our summer fruits, the best,  
Wholesome to eat and of delicious taste,  
If by imprudence, nor excess, abus'd,  
May be by all, by sick and healthy us'd.  
So ministers who faithful stand their ground,  
And in discharge of actual duty found;  
With wisdom cloth'd, with righteousness and love,  
And speech becoming, hearers will approve:  
When free from affectation and from pride,  
With prudence guarding ev'ry weaker side;  
Fill'd with authority, and strength, and zeal,  
Make good and bad, the sick and healthy feel.  
Let all beware the canker and the worm,  
The *life* it is, that beautifies the form.

But lo! about the peach tree roots was found,  
Not far above, nor much within the ground,  
An eating worm, that drain'd the sap away,  
Which brought a ling'ring hue, and slow decay.  
This year, with dwarfish fruit one side appears,  
The other plump, and to perfection bears;  
Next, both the sides are feeble, weak and mean,  
The middle still retains a lively green:  
The third, or fourth, perhaps, no leaves nor fruit,  
But, dead in branches, rotten in the root.

From tree to tree it spread, from town to town,  
And orchard after orchard moulder'd down.  
Some yet escap'd by Providence and care,  
In some few spots, were left alive to bear.

Thus have I seen, with exercise and pain,  
Among our hopeful youth, so many slain:  
Some well begun, and promis'd well awhile,  
On whom propitious Heaven seem'd to smile;  
And had they in their proper places stood,  
Would have been made great instruments of good:  
But by the cursed worm that preys within,  
(Too much in favour, and too little seen)  
By slow degrees, for want of watchful care,  
Are captivated with some pleasing snare:  
Their former covenant of peace they break,  
And stand as stumbling blocks before the weak;  
Tho' oft admonish'd by the inward Guide,  
To shun the worms, intemperance and pride:  
To shun the thirst of praise and self-esteem,  
And look upon them as an empty dream:  
To shun the bane of lust and vain desire,  
That sets the body on a flame of fire.  
But, too presumptuous of their standing grown,  
Such think they're strong enough to stand alone:  
Refuse the advice of others, shun their care,  
Until some secret pleasing bait or snare,  
Too long indulg'd, exposes them to view,  
As lifeless members and offenders too.

But thanks to God, there are a few who stand,  
And keep the mark of his reforming hand.  
Yet let this proper hint be kept in view,  
'Return the praise, to whom the praise is due.'  
Should we withdraw our trust from his kind hand,  
We're not sufficient of ourselves to stand.



As he's our feeder, let him also lead,  
And he'll be present in the time of need.

Of wide destructions wasting, next in course  
The hedges round enclosures felt the force.  
From year to year, with quick descent, they waste,  
Much dead this year that was alive the last;  
By an uncommon and a strange decay,  
Seen ev'ry season fast to fall away,  
Till life is fled, and little more is found,  
Than brush and trash, a cumber on the ground:  
And when consum'd by fire, or mov'd from thence,  
T' accommodate the way to make a fence;  
The fence when made, is but of wasting wood,  
The dead now stands, where late the living stood.

Next go the hickories as the hedges went,  
Which as a judgment or a signal sent,  
May teach us circumspection how we live,  
And gratefully receive what Heaven may give.  
This is of all our choice, the choicest wood,  
To warm our chambers, or to dress our food:  
It soon takes fire, and fire doth long retain,  
And when extinguish'd, soon revives again.  
The sap whereof, when drawn by proper heat,  
Like honey seems, or more than honey, sweet.

As the pure flames which from sweet incense rise.  
Do leave the earth, and mount the lofty skies:  
So worshippers in solemn silence bend,  
While their oblations and their prayers ascend:  
Divinely warm'd, they are divinely fed,  
With the substantial, co-eternal bread:  
But destitute of this, there's none so poor,  
Nor can supplies be had from other store.

Run now and read, all who can read and run,  
And see the end of what is here begun:

Or see an omen ere it be too late,  
Or sign prophetic of the church's state.  
Should God see meet with his protecting power,  
To guard our sinking country now no more:  
Should he, incens'd, withdraw his saving hand,  
Nor longer prove the safeguard of our land;  
But from around us take the hedge away,  
Nor guard by night, nor succour us by day:  
In vain were all our boast; vain our pretence,  
With carnal weapons to support a fence.

What more significant than signs like these,  
To rouse us from our beds of carnal ease?  
What can more clearly and expressive show,  
What to the great almighty Good we owe?  
But chiefly what concerns the church the most,  
That what was once bestow'd may not be lost.  
The gift of preaching by the aid of Heaven,  
Was to the church with great advantage given;  
And while preserved pure, without abuse,  
Is of all outward helps, of greatest use.  
Let therefore all who thus are dignify'd  
Alone depend upon the inward Guide:  
Lest by degrees they wither and decay,  
And like the wormy peach tree fall away;  
With loss of verdure and of wholesome fruit,  
Till "dead in branches, rotten in the root."  
For in the church should earthly wisdom rise,  
To preach by form, and therein temporize;  
Or in the affairs of discipline to act,  
Advise or censure, govern or direct;  
Not by the Spirit's teaching, as a guide,  
But on the wings of empty notions ride,  
This common observation would be just,  
"The best of things, corrupted, grows the worst."

For, may it not without reserve be nam'd,  
Confirm'd apostates never were reclaim'd?  
Or have we heard, or did we ever know,  
A bold impostor, solid Christian grow?  
Yet, in our pilgrimage, we often find  
Both times of ebbs and flowings in the mind.  
Some may, for want of steady watchful care,  
Receive a wound from satan's poison'd spear,  
And yet not lost, may be again restor'd,  
And reconcil'd thro' grace to their offended Lord.  
Some, less endu'd with charity than zeal,  
May strong desires and warm emotions feel;  
And, kindled by some selfish fancied spark,  
May labour in a maze, or in the dark;  
Yet their design in what they do, sincere,  
May come to see their fault, and mend with care;  
At first their eye not fully open'd, sees  
Not men as such, but only men as trees.  
If these submit to the anointing hand,  
And wash in Siloam's pool, then shall they stand,  
As faithful watchmen on the church's walls,  
Who know the Shepherd's voice, from strangers calls.

When Sion's children most in lustre shine,  
The preachers, elders, and the youth combine,  
To teach, to rule, obey, and further grow,  
From strength to strength, as heav'nly blessings flow;  
With rays of light and glory from above,  
They show th' effects of grace and matchless love.  
Thus, as the holy oil on Aaron's head,  
From plenteous store, with rich perfume was shed,  
Not resting there, did on his beard descend,  
And down to where his lowest garments end:  
Or, as the dew of Hermon silent falls,  
Or fruitful showers on Sion's mountain walls,

Water the vallies, and increase their store,  
With blessed fruit of life forevermore:  
The flocks partake, yea, all within the fold,  
Of diff'rent growths and age, both young and old;  
The Shepherd kindly feeds, and cares for all  
Capacities; or larger, lesser,—small.  
None need distrust him,—ev'n the meanest here,  
Who humbly seek, will find his love and care.  
Each member has a portion with the rest,  
Describ'd by Aaron's head and beard and vest.  
Like as the dews and rains in common fall,  
To water every plant,—descend on all—  
So ministers who in right order stand,  
In silence wait to feel Divine command;  
Their worship solemn, awful their address,  
Know what they feel, and what they feel, express.  
What of the word of life they see and hear,  
Declare to others with a mind sincere;  
In love they meet, and with rejoicing part,  
Strengthen'd thro' faith to keep an upright heart:  
The best of teachers, Christ, is on their side,  
Directs their counsels, and their judgments guide.

But can we now without a sigh relate,  
The present prospect of the church's state?  
Prone to the earth or buried under ground,  
Among the old and middle rank are found,  
Who grasp the world, to treasure for an heir,  
Or for they know not whom,—their chiefest care.  
Some, giving loose to their unruly rein,  
Can suit the times, and with the vile be vain,  
Can cheat for profit, and can lie for gain.  
Some drink excessive, and, Oh! dismal shame!  
Can use an oath, or 'gainst the Truth declaim;

Yet when it suits, to worship can repair,  
And by mere imitation join in prayer.  
These are but burdens to the faithful few,  
Augment their labours, and their grief renew:  
While others, months or years can stay at home,  
Or saunt'ring round among their neighbours roam.  
All ill examples these to rising youth,  
Untaught of Wisdom, unreform'd by Truth.  
Others again, and of more hopeful sort,  
Approach so far as to the outward court;  
Whose looks and garb and gestures, all declare  
They're on the wing, and soaring in the air.  
These, young and flighty, wanting proper thought,  
Not under right humiliation brought,  
By prudent pious care from such who know,  
And keep the right way, as their fruits do show,—  
May yet in time be gather'd to the flock,  
And know their stay, the everlasting Rock;—  
Know the wild nature broke by power Divine,  
And grafted in the everlasting Vine.

Some seem to rest secure and unconcern'd,  
If they can feed on bread by others earn'd:  
To dig too idle, and to beg, too proud,  
Yet under name of Friends they fain would shroud.  
If rules of Discipline escape their hate,  
Are apt to think they're often made too strait.  
Some too there are who do not stick to say,  
'T were better all those rules were done away.  
And some again would still preserve a few,  
Of what are old and good, but nothing new.  
So one must judge of all, and take the best  
Of what they like, and throw away the rest.  
Another judges too, and thinks that these  
Should be rejected, which some others please.

And thus, by then their culling rules is done,  
The case in short will be,—We must have none.  
Some, not ill-meaning, but too easy led,  
Imbibe the taint, and the infection spread.

As death among the hedges first begun,  
In little spots, now here, now there, was one,  
Still further spreading year by year, till last,  
The whole reduc'd, and fields became a waste:  
So in the early church declension rose,  
One error these embrac'd, another those;  
Darkness increas'd and vices multiply'd,  
Till purity and Truth were laid aside,  
And a polluted whore was styl'd the bride.

But God forbid that now the glorious light  
And candlestick, should be remov'd from sight.  
And Oh! may kind protecting Heaven renew,  
With strength and zeal, the yet remaining few;  
To keep the hedge, and to repair the loss,  
Save all the gold, but purge away the dross.  
And may their number, as th' unnumber'd sand,  
Or grains of loaded ears in harvest stand;  
Or stars of night, or drops of morning dew,  
Be number'd such who Life and Peace ensue.

---

### A MEMORIAL

*Of Woodbury monthly meeting, New Jersey, concerning JOHN TATUM.*

It is not with a view of eulogizing the dead, that we give forth the following memorial concerning our dear, deceased friend, John Tatum; but in order that the remembrance of his unblemished life and pious example may be perpetuated as a testimony to the efficacy of that Divine Power which wrought all good works in him.

He was the son of John and Sarah Tatum, members of Woodbury particular meeting, and was born the 11th day of the 9th month, 1767, within the limits of said meeting, of which he continued to be a member to the time of his death. By his pious and exemplary father, he was carefully educated in the principles of the society of Friends, to which he remained firmly attached to the end of his days.— But he was no sectarian; his charity extended to all, and his love, like that of his divine Master, was universal.

From early childhood, he was remarkable for his sobriety and stability. When he was about eleven years old, his mother died, leaving two children, one of whom was a daughter several years younger than the subject of this Memoir; and while he was yet a youth, he extended towards her a guardian care and solicitude as of an experienced parent; embracing every opportunity of instilling correct principles into her tender mind; which she often mentioned in after-life with feelings of gratitude and affection.

As it was difficult to procure suitable teachers for schools, when he was about seventeen years of age he entered into that useful employment; in which he continued, during the winter season, for several years; thereby rendering an essential service to the neighbourhood where he was thus engaged.

About the year 1792, he settled on the farm where he resided the remainder of his life; and soon after, married Hannah, the daughter of William Rogers, late of Evesham. As their minds were congenial, they lived together in much harmony, until the year 1819, when she was removed by death, leaving the care of several children devolving on him; which

trust he faithfully discharged, endeavouring, according to the ability received, to bring them up in the "nurture and admonition of the Lord:" for he had no greater joy than to see his children walking in the Truth. In the year 1822, he was united in marriage with Anne Biddle, of Philadelphia.

He was a kind and affectionate husband,—a tender father, and a firm and steady friend, particularly to those in adversity. He was very useful in his neighbourhood, especially in acts of kindness and beneficence to the poor, without distinction of colour; in which he seemed unwearied; and few would be more missed on that account.

About the year 1804, he was appointed to the station of an elder in the church, in which he continued with much acceptance until the time of his decease. During which period, as well as before, he was active in several other important duties and appointments in society, being deeply concerned for the advancement of Truth and righteousness. He was a diligent attender of all our religious meetings, and a bright example in reverently waiting on the Lord therein, being careful to take his family with him. He was of a tender spirit, and desirous above every other consideration to keep a conscience void of offence towards God and man. In the exercise of the discipline of the church, his object was, by mild and gentle means, to bring the transgressor to a sense of the evil of his ways, that so he might be restored to the unity of his friends: and the meekness and gentleness of his spirit qualified him for eminent usefulness in treating with offenders.

He was endued with a sound and discriminating judgment; and early in life obtained the full confi-



dence of his father, who seldom, if ever, undertook any matter of importance without consulting with him. In his intercourse among men, he was courteous, kind and obliging to all, being an example of disinterestedness and humility.

The subject of the dissensions in our religious society was cause of deep exercise to the meek and peaceable spirit of this our dear friend; and his efforts to moderate our opposing friends, were fervent and sincere, though without the desired effect. When a separation took place in this meeting, he for some time attended the meetings of those who do not consider themselves as members with us: but in the year 1828, he was visited with a severe illness, which greatly prostrated his bodily strength; and in this trying situation, being much humbled, his petitions were put up to his heavenly Father for right direction; when, after a time of deep probation, it was clearly manifested to him that his peace consisted in firmly uniting himself with the Friends of this meeting. The conflict was severe, between affection for some of his nearest connexions in life, and duty to his heavenly Benefactor; so that his faith was closely tried. But he saw that it would no longer do to reason with flesh and blood, and gave up in obedience to the heavenly vision; often expressing the great peace he felt in this act of dedication. After thus fully surrendering his will to what he believed was Divinely required of him, his health and strength seemed renewed, and he again became active and useful among his friends.

In the course of his pilgrimage through life, he had to partake largely of the cup of affliction, which is more or less the lot of all; but he was enabled to

bear it with patience and resignation becoming a christian.

A few days before his death, being weak in body, but his mind clear and composed, he was visited by some of his near connexions. After expressing his satisfaction in seeing them, he imparted much tender counsel to them; signifying the comfort it afforded him in believing that they had been preserved in the fear of the Lord; and in a very affectionate manner he earnestly recommended them to keep to the simplicity of their religious profession, in their dress and deportment: thus evincing the solicitude of a father for their present and everlasting welfare.

It was his primary concern to know Christ formed in him: and having, through Divine favour, attained to a good degree of this precious experience, religious doctrine was no longer speculation with him, but holy certainty. Hence, he was restrained from indulging in controversy on doctrinal subjects, which often genders strife and contention; and, through the redeeming power of the Lord, his mind in the hour of death was preserved in sweet tranquillity; having washed his "robes and made them white in the blood of the Lamb." Thus, he passed away in a quiet state of mind, on the morning of the 12th day of the 12th month, 1834, in the sixty-eighth year of his age.—His funeral, which took place the next day after his decease, was largely attended; and, among the numbers that were present were many people of colour, who, in this righteous man, lost a valuable, sympathizing friend and benefactor.

There is a mixture of sorrow and joy in the remembrance of this truly estimable man. When we refer to his warm-hearted friendship and hospitality,

and reflect that he is gone to that bourne from whence no traveller returns, and that we can no more take sweet counsel together as in days that are past,—the mind is filled with sorrow and mourning. But again, when we consider that our loss is his eternal gain,—that he is now out of the reach of pain and sorrow, and is safely landed on that shore where “the wicked cease from troubling, and the weary are at rest,—there is cause for rejoicing.

“Mark the perfect man, and behold the upright, for the end of that man is peace.”

---

Of joys terrestrial, small the fountain,  
Which in earthly minds is found;  
Press forward, then, to Zion's mountain,  
Where celestial joys abound.

Be this the object still before thee,  
And here let all thy wishes tend;  
Rich heavenly treasure 'twill ensure thee,  
And lasting glory crown thy end.

So will life's journey be rewarded  
With a more than earthly prize,  
Thy name forever stand recorded  
With all the truly good and wise,

Who thro' life's scene of tribulation  
Safely having made their way,  
Thro' winter's storm and night's dark season,  
To the realms of endless day.

Let then those footsteps of his children  
Be the way-marks of his child,  
And may his arm of preservation  
Be thy everlasting shield.

---

## LIFE AND JOURNAL OF EDWARD BROOKES.

It has at times been on my mind to leave some memorandums for the information of my children, that they may see the wonderful dealings of the Lord with me, a poor creature. I was born in Philadelphia 6th of the 10th mo. 1758. My parents, Thomas and Martha Brookes, had a right of membership in the society of Friends; but I believe were not very zealous professors, though of honest reputation. My father died when I was about nine years old; and I lived with my mother until about the age of twelve: she was too indulgent, and I was too regardless of her entreaties; so that it became necessary for me to leave her, and I was put to a trade. In the time of my apprenticeship the revolution commenced, and I with several of my acquaintance, left our masters and enlisted in the American service. In the second year of my enlistment, I was promoted to a lieutenant's commission; and in one year after, I resigned it and went to live with my aunt Mary Hart; still continuing my dissipated life, although at times my soul was afflicted with inward reproofs for transgression. Many days and nights I spent in revelling, dancing and drinking. Oh Lord, forgive this gross and sinful disobedience to thy Divine will.

---

In some biographical notes of the life of Edward Brookes made by his son, it is stated, that in the time of the American revolution, a law was made providing that when apprentices entered the American army as soldiers, their masters should have no redress for the lost time. The company in which Edward Brookes enlisted, was marched against the Indians,

who fled before them, sometimes shooting and then hiding behind the trees; so they had but few battles; but burned the Indian towns, destroyed their corn, cut down their orchards, and killed all they could. Edward Brookes appeared to dislike to talk upon the subject of his soldier life, so that little could be gained of him respecting it, save only that it was a condition of suffering and wretchedness, and that it was some satisfaction to him that he could say, he did not know that he ever killed a man.

After leaving the army, he returned to his mother: but she being a poor widow, he was under the necessity of seeking another home, and went to his aunt's who lived not far from East Caln meeting-house. In his twenty-sixth year he was married to Margaret Chalfant, a poor girl who was brought up in a Friend's family, but who is described as a valuable young woman, and made him an excellent wife. This marriage Edward Brookes considered a blessing to him; and it had a tendency to change his course of life. He soon after moved to Wilmington, and stayed there about six months: then returned to Caln, where he bought a small place at the foot of the great valley hill on the old Lancaster road.

In 1785 he removed to Philadelphia, to work at his trade as a journeyman carpenter. Now an exercise came on him in relation to leaving his master, and, by enlisting as a soldier, defrauding him of near two years of his apprenticeship. Although the law let him go clear, he felt that there was another law in his own mind that did not clear him. So he went to his master and told him he was willing to try to satisfy him for his lost time. They soon agreed to leave the matter to six men, and it was settled what

he should allow his master. So he told him he would work for him till the debt was paid; but he should need part of his earnings to support his little family. Many years after, when he had a house of his own and every thing that was necessary about him, he observed that while paying that debt to his master, altho' a poor journeyman, they were among the happiest days of his life.

Getting through that difficulty, after some time he commenced undertaking jobs himself, and soon became a master workman with journeymen and apprentices of his own. In three or four years after he had paid off his master, he took a lot in Cable lane at the south corner of Pfifer's alley, where he built a house for himself, and continued building upon that corner till he put up two three story houses and one of two stories. Here he was living in a plain, comfortable way, when his wife made application to Friends to become a member, and was received.—Edward had lost his right in the society by going into the army; but seeing, when at his work, the Friends going to meeting on week-days, he felt a wish to be with them. At length he made application to Friends and was restored to membership again. In 1793, nearly all his family were affected with the yellow fever, and his wife Margaret died, aged nearly thirty-one years. The next year he sold his property in Philadelphia, and removed to East Caln; and in 1795, he was married to Margaret Garretson, a widow.

Edward Brookes appears to have supported the character of an industrious, upright, honest man; and after being in the country some time a change was observed in his conduct, manifesting greater religious

strictness and increasing seriousness. He had worn a plain Friend's dress, except his outside pockets and the buttons on the back of his coat—but now he had these taken off; and the next coat he had made with the pockets inside of it. He was also observed to be more diligent in attending meetings, and to take his family with him on working-days. About the year 1798 he first preached in meeting; and the next year he removed to New Garden, and became a member of London Grove monthly meeting.

During his exercises, he has been heard to remark, that in hay time and fine weather, it tried him to leave the work and go to meeting. Being at his hay one meeting morning, the thought crossed his mind, that it was meeting day, but that it would not do to leave his hay; so he warred against the impression of duty till he found it would not do; he then threw down his rake, left the meadow and went to meeting; and afterwards said, it was one of the best meetings he had ever before experienced.

At New Garden he had a small farm—and also carried on the cabinet making business: having several apprentices, he was careful to encourage their attendance of religious meetings on working-days regularly, whether members of society or not. With his little farm and trade he got along comfortably, but with no prospect of becoming rich; he still spoke at times in meetings, and so passed along, rather gaining as to spiritual and temporal things. At length, in the latter end of 1802, he was recommended as a minister. His exercises and travels in this capacity, appear to have been extensive; the following memorandums taken from the originals preserved by him-

self, furnish evidences of his religious views and of his concern and labours as a gospel minister.

---

5th mo. 7th, 1798. "The law was given by Moses, but grace and truth came by Jesus Christ." Now since his coming put an end to the law, it is our indispensable duty to attend to this grace—the grace of God that brings salvation, and hath appeared to all men. Here is no distinction, but all may partake of it, "teaching us that denying ungodliness and the world's lusts, we should live soberly, righteously, and godly" lives in this present world; and by thus living we shall become heirs of the promise, in the world to come, *eternal life*. So that there is no need to look to man; if we do, we shall be deceived. It is the grace of God; it is the word of God that is nigh in the heart and in the mouth; it is the spirit of truth that will lead into all truth; it is the inward teacher that teacheth as man never taught, and cannot be removed into a corner,—that I would direct all mankind to, as the only sure way to life and salvation.

2nd mo. 1801. Had the company of Nathan Hunt of North Carolina, whose religious labours were truly edifying.

I have had to believe that the spirit of anti-christ is gaining ground amongst the professors of the blessed Truth, and I am of the mind that there is a sifting time coming amongst us; wherein the truly baptized in heart will have to hold up the standard of Truth against all such dark anti-christian spirits who would set at nought the blessed scriptures of truth, and deny the divinity of the dear son and sent of God. Although so many corroborating prophecies spoken by



the Lord's holy prophets from the beginning until the fulness of time, make it manifest he was the Lord's Christ, who was born in Bethlehem of Judah, of the virgin Mary, as foretold by the Lord's prophet.

5th month, 1802. At our Quarterly meeting, we had the acceptable company of our esteemed friend Christopher Anthony.

I believe it a duty incumbent on all God's people to meet and collect together in order to worship him. But I believe this is not all: there is something more for us to do when thus collected: we must endeavour to draw nigh unto him, to feel the qualifying power of his holy spirit, that will enable us to offer up unto him the tribute of thanksgiving and praise. When thus favoured, we shall experience the truth of our Lord's promise fulfilled, "where two or three are gathered in my name, there am I in the midst of them." But this gathering must be in his name, which is his power: and without this, truly in vain will our offerings be; our oblations and sacrifices he will not accept. There must be a centring down to the precious gift of God in the secret of our own hearts, there to wait in solemn, awful and reverent silence for the moving of the water and well-spring of life. In this state the soul can draw nigh unto God, the divine origin; and at times breathe forth in mental prayer and praises to his great name, and have to acknowledge that great and marvellous are all his works, just and true are all his ways.

2nd mo. 19th, 1803. At London Grove, was the first select Quarterly meeting I attended—it being a time of favour. O Lord, may my soul ever adore thy loving kindness to me, an unworthy creature,

whom thou hast plucked as a brand from the burning; and, by the constraining word of thy power, caused my mouth to be opened in the assemblies of thy people,—to call unto others to come out from the pollutions that are in the world,—to come, taste and see for themselves, that thou art good.

---

Having a concern to visit the meetings of Friends at Redstone and Ohio, I left home the 6th of the 10th month, 1803, and next day rode to Baltimore. On the 10th, began the Yearly Meeting for transacting the affairs of the church—which continued to the 14th. It was conducted with much harmony, and closed under a solemn covering. On the 16th, I was at Bush Creek meeting, which was a time of favour. Crossed the Potomac at Harper's ferry, and had a meeting at Berkeley in Virginia. Here I met with John Pennock on his return from the Indian country, which was pleasant. 20th. At Hopewell meeting, where I had some communication to deliver, to my own relief. Next day had a meeting at Centre, being the first I had by appointment. The language, Who hath required this at thy hand, passed through my mind, and I had to undergo a thorough searching of heart. In the afternoon had a meeting at the Ridge, where I was somewhat relieved in feeling the presence of Him to be near who putteth forth and goeth before. 23d. Had a meeting at Bear Garden. Then crossed the north and south branches of the Potomac and entered the mountains. 27th. At a meeting at Sandy Hill, a small company, being a branch of Redstone monthly meeting—I had not much to offer. Next day attended Redstone monthly meeting, to good satisfaction, it being a large meet-

ing. 30th. Rode to Westland meeting, where life was manifestly in dominion: here appeared to be a large number of solid Friends.

11th mo. 1st. At a small indulged meeting at Sandy Creek Glades. On our way from thence to Richland, we stopped at a German's house who informed us he had made two thousand three hundred weight of sugar in one season. On the 4th, had a meeting at Richland with a number of solid Friends and others—to the satisfaction of my mind. Next day went through the wilderness to Richard Smith's, and on the 6th being first-day and no meeting held near, I thought it right to have a sitting with what few Friends were here, to which a number of others came. Next day rode through a wilderness country and over exceedingly high mountains, to the south fork of Ten Mile creek. 8th. Had a meeting there, but not much to offer. Rode to Thomas Smith's cabin, the door so low I had to stoop to get in; but found real friendship inside and an open heart, which made all feel pleasant.

9th. Set off for the Ohio State, and on the 11th crossed the Ohio river and lodged at the cabin of Sarah Samms, daughter of Thomas Carrington. Next day was at Middleton monthly meeting: here Sarah Samms passed her last meeting with Samuel Shaw of Westland. The following being first-day, I was at Middleton meeting, where Truth was in dominion, and we had a heart-tendering time. On the 14th, rode to the salt works on Yellow Creek, owned by Joseph Potts, Nathan Harper and Horton Howard: here six of us lodged in a range on the floor. Next day rode to Samuel Hobson's, and had an opportunity with the family in the evening. 16th. Had a meeting at

Cross Creek—a low time. 17th. At Plymouth—where the overshadowing wing of Divine goodness was experienced to be near.

18th. An instructive time at their select meeting at Short Creek. Next day was at Concord monthly meeting held at Short Creek; it was large and there was much business—conducted somewhat in brotherly condescension; but not so much, I thought, as would be best. Lodged at Jonathan Taylor's, and was at the first-day meeting at Concord—a time of much favour therein. 21st. Rode to an indulged meeting at the head waters of Indian Wheeling: it was a solid opportunity, and I was favoured to impart advice to the youth to my own relief. Thence rode about sixteen miles to Stillwater to an indulged meeting, chiefly of Georgia Friends. 23d. Had an open time of communication at Plainfield meeting. This day I parted with Horton Howard who had accompanied us from Yellow Creek, very acceptably. Next day crossed the Ohio river at Wheeling, a town beautifully situated on the banks of the river, and rode to the head waters of Ten Mile creek, where I had a meeting at a school-house—the spring of life appeared to be low amongst them. Then rode to Jesse Townsend's, who had accompanied us near four weeks very acceptably.

26th. At Westland monthly meeting: here was a considerable number of solid looking Friends, and the youth appeared hopeful; which was cause of joy. Next day, I was at Pike Run meeting—a low time; the expectations of the people being too much outward, I had to advise against it. Dined at David Graves' with his wife, he being from home in Truth's service. 29th. At the select meeting at Redstone.

Next day at their preparative meeting, where I had a laborious time; but got some relief.

12th mo. 1st. At Providence preparative meeting; some disagreeable circumstances were introduced, which was cause of sorrow. 2d. At Redstone monthly meeting held at Providence. Friends here have their trials many ways with their members. Rode home with sister Casander Miller; and next day was at the select Quarterly meeting at Redstone; got some relief of mind therein. 4th. Went to Centre meeting, and had an open heart-tendering time.—Went home with Esther Hunt, an elder of Redstone monthly meeting; here I met with Borden Stanton and Horton Howard and had a sitting with the family in the evening. 5th. At the Quarterly meeting, my mind was oppressed with the many deviations from ancient simplicity, and I offered some considerations,—to my own peace. This meeting was large, and on the whole, much favoured. Next day I had a solemn parting with many friends with whom I felt much nearness in gospel love. The day following I was at Sewickly meeting, which was a refreshing opportunity to many of us; but with sorrow, I had to observe Friends' children were too much on the wing.

8th. Rode to Connelstown on the Youghiogany river, and had a meeting at Thomas Gibson's; and next day set out for Dunning's Creek. Crossed the Alleghany mountain, and on the 11th had a meeting near Thomas Oldham's at Dunning's Creek. Friends here appear much in the plainness,—but I had a close searching time. On the 15th at Centre meeting and rode to William Fisher's in Bald Eagle valley.—18th, got to William Ellis's at Muncey, and went to

meeting where I had an open time of communication. On the 20th, was at a meeting at Roaring Creek; a small company, and the spring of life appeared low: men crossed five mountains, through a poor, wilderness, rough country towards Reading. On the 24th, at home; after an absence of eleven weeks and three days. Return unto thy rest, O my soul; for the Lord hath dealt bountifully with thee.

On the 17th of 3d month, 1804, Joshua Pusey departed this life: he was a friend whom I loved and respected for his fatherly care over me; often cautioning and advising in a tender manner. He was an elder much beloved—a pillar in the church—a tender father, an affectionate husband and a kind friend; who I believe is gone to reap the fruits of his labour in the habitation of everlasting felicity.—Some of his last expressions have made lasting impressions on my mind. After a spell of vomiting, he said, “I thought my close near, and that I was going to the world of spirits—but I saw nothing in the way, neither do I yet; but feel that peace which the world cannot give nor take away—the love of God shed abroad in my heart.” After a pause he said, “What can be the deist’s hope in such a time of trial!”

---

Having for some months felt a concern to visit the meetings belonging to the Southern Quarterly meeting, and obtained a minute of concurrence from my friends, I left home the 24th of 5th month, 1806, in company with my esteemed friend Jeremiah Barard. Next day went to White Clay creek meeting. Here I met with Anne Mifflin and Rachel Rowland by appointment; whose concern was similar to mine,

and whose company and exemplary walking were strengthening to me. 26th. Had a meeting by appointment at Apoquinimink—very small and dull. My faith was put to the trial, lest I had run before I was sent; but in recurring to the many deep baptisms I had passed through at home on this occasion, all seemed to centre here; Not mine, but thy will be done. In the afternoon rode to Duck creek, now called Smyrna, and lodged at Robert Halliday's, who is one of the princes in our Israel. Here I met with divers Friends going to the Quarterly meeting at Little creek. Next day we rode to Daniel Cowgill's, and went to select meeting, where we met with that dedicated servant of the Lord, Roger Dicks. My mind was comforted in feeling a degree of that cementing bond of love and life which unites the truly baptized in heart. 28th, was at the Quarterly meeting, and next day at the youth's meeting, which I believe was an instructive time to many. Lodged at Samuel Howell's. 30th, at Motherkill meeting,—Roger Dicks appeared largely in testimony and supplication. Here we became banded with Anne Mifflin and Rachel Rowland; and dined and lodged at Isaiah Rowland's. Next day, at Milford meeting, I had again to go down into deep searching of heart, being much stripped as to heavenly consolation. I had but little to say; but the two women were favoured to sound an alarm.

1st of 6th mo. and first of the week, went to Cold Spring meeting, it was composed chiefly of other professors. This morning it seemed to me as though all the powers of darkness were round about me: all things were brought to the test; and weakness so far prevailed, that I almost thought of returning home:

informing my companions thereof, I had encouragement from them that gave me some relief. Proceeding to the meeting, my mind was therein brought to a state of nothingness—the creaturely part being laid low, I became abundantly confirmed that we must suffer with the Seed, if ever we expect to reign with it. Under this sense of heavenly love, my mouth was opened in humble supplication, and I believe the meeting ended well. Having before sent notice to Lewistown that we were willing to hold a meeting there, if there was a suitable place and the inhabitants were willing,—and as there were no Friends there, we received an answer from an elder of the church that their house of worship was at our service, and we went there at the fourth hour in the afternoon. Here was a fresh trial—the house was filled before we got there: but the Lord's power was over all: blessed be his great name; he remains to be strength in weakness—a present helper in the needful time. The people sat still, and after relieving our minds among them, we separated—some expressing their satisfaction with the visit.

2nd. Held a meeting by appointment at William Malony's, to which a number of other professors came. It was in the main a solid opportunity. Next day rode to Northwest-fork meeting, composed chiefly of the Nicholite Friends, who were very plain and exemplary, and some of them appeared to be solid Friends. 4th, at Centre preparative meeting had an open time of communication: whilst I was on my feet, a man, not a Friend, who sat facing me, stood up, and looked me in the face some time, which felt to me something of an opposing spirit; but as I endeavour-



ed to keep to my guide, he sat down, and the meeting ended to satisfaction.

5th. Went to Marshy creek meeting—a small, poor meeting. Crossed Choptank river, and next day was at Choptank meeting—three or four Friends' families constitute this meeting. Dined at Howell Powell's, and rode to doctor Moore's at Easton. 7th, at Bayside meeting: here poverty was my portion; but I was favoured to get into a quiet state, and felt satisfied I was there. 8th, and first of the week, went to Third-haven meeting, poverty still attending me. Dined at doctor Moore's; then rode to Tristram Needles, and next day was at Tuckahoe meeting—where I felt some relief of mind. Thence to Tuckahoe Neck: here appears to be some choice Friends. In the afternoon held an appointed meeting at Hillsborough amongst Methodists: the people sat quiet and appeared satisfied. 11th, at a small meeting at Greensborough; and went to Thomas Hopkins's to lodge: he had lately lost his wife, and I had a satisfactory opportunity with him and his children. Next day crossed Chester river, and the day following had an open time of communication at Chester Neck meeting.—14th, at Cecil monthly meeting—very small, but a time of great favour to some of us. Then went to the head of Chester—lodged at John Turner's, and next day was at meeting there: here I felt much relieved in mind under a sense of heavenly goodness being once more extended. 16th, at Duck creek meeting. Then proceeded home; and found my family well, which was cause of humble thankfulness to the great Shepherd of Israel, who putteth forth and goeth before all his dedicated followers. May my soul bow before him under a sense of his signal favours in this

little dedication of time to his requirings. I was out twenty-five days, and was at twenty-two meetings.

---

Having for some time felt a concern to visit some of the meetings of Friends in Upper Canada, also those in the state of Ohio as far as Stillwater—the meetings of Redstone—some in Virginia, and to have some friendly opportunities with the native Indians in passing through their territories;—after trying the fleece both wet and dry, I believed it right to lay the subject before my friends, for their solid and deliberate consideration. Much brotherly sympathy was felt, a united concurrence expressed, and a certificate prepared; also, one for my brother Caleb Swayne, who very acceptably gave up to accompany me.

That I may not forget the loving kindness of God to my soul, I think proper to record some of the deep trials which attended me for some time before I left home to proceed on this journey. Altho' I thought I had fully given up to follow Him who putteth forth and goeth before his servants, yet he saw meet in his wisdom to prove me further for my refinement, in order that all the creaturely will should be brought down to a full surrender. Oh! the fulness of the bitterness of soul which I endured for many days and nights. It seemed as though the very powers of darkness were round about me. My soul was plunged into inexpressible anguish, and I thought my situation like that of Baruch, when he said, "Wo is me now! for the Lord hath added grief to my sorrow; I fainted in my sorrow, and find no rest;" and had it not been for the grain of faith with which I was favoured, at times, my poor bark must have been overwhelmed. But, blessed forever be the name of the

Lord; after he had tried my faith and love again and again, he was pleased to unveil his glorious presence to my inexpressible joy, so that I could say, In his presence there is joy indeed, and at his right hand, rivers of pleasure. His gracious promises will never fail those that trust in him. "Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation that shall come on all the world to try all them that dwell on the earth." I am now confirmed in the belief that though satan may rage,—though his messenger, the thorn in the flesh, may be permitted to try us in whatsoever way or manner, however insinuating,—yet, as we cast not away our shield, nor lose sight of our buckler, we shall indeed be preserved while we keep the word of his patience, not consulting with flesh and blood. May my soul ever bow in humble prostration before the God of my life, who continues at times to favour me with the lifting up of the light of his blessed countenance.

Accompanied by my dear wife and son, I went to our monthly meeting at Fallowfield;—then, parting with them there, I rode to Thomas Vickers's, where I met Caleb Swayne, and also John Pennock who had liberty from our monthly meeting to visit some of the Indians. Next day, the 11th of 9th mo. 1807, I was at Robeson monthly meeting, in which an alarm was sounded on the uncertainty of time and the need there is of being prepared for our final change. Many hearts I believe were tendered; may the Lord have the praise. 12th, at an appointed meeting at Reading—then rode to Thomas Lightfoot's, and on first-day we were at Maiden creek meeting, wherein I believe many hearts were re-

freshed under a sense of the extension of ancient kindness. The day being too wet to travel on account of rain, in the evening we had a satisfactory opportunity with Thomas Lightfoot's family, five of whom are promising daughters. 15th, at Roaring creek meeting, and next day at Cattawissa; though the number here was small; it was a favoured time to some of us, under a sense of which my mind was thankful. Rode this afternoon to Chandlee Eaves's at Fishing creek, and was at their preparative meeting the day following. Then rode to Berwick on Susquehanna. No Friends, except one woman, reside in this town, but we had a considerable number of the inhabitants together, and it was a favoured time; in which utterance was given to discharge my apprehended duty. May thy name, O Lord, be had in everlasting remembrance, who is strength in weakness.

20th. First of the week, at Muncy meeting;—an humbling time, in which the power of Truth was in dominion. Here we met with Benjamin Morris, and in the afternoon went to Moses Starr's at Pine Grove; where we met Joshua and Jacob Maule on their return from Canada, which was very grateful. Next day, by appointment, we had a meeting there, which was comforting; life was in dominion over all, and it was a heart-tendering time to many present. Went home with Thomas Brown near Jaysburg. 22d. Set off through the wilderness, and next day rode home with B. Morris, who was in company with us two days, to Wellsborough, and lodged. 24th, after an opportunity with this family, we set off and travelled most of the day: lodged at Wm. Knox's, on the banks of Cowanesky. The next was a fatiguing day's jour-

ney over bad roads; during which we saw some Indians from Tonnewanta who had come here to hunt. 26th, rode to Big tree and lodged at an inn, much fatigued; but my mind experienced a sweet calm under all my trials. 27th, rode to Batavia: on the way crossed the Genessee river, and passed an Indian village. This being first-day, I remarked that some of the inhabitants seem to keep it pretty strictly; but in many parts they make it a day of frolicking and drunkenness. 28th. Rode to Ransom's tavern and lodged.— 29th. Breakfasted with the Indian agent, who was very kind and friendly: he rode with us to Buffalo or New Amsterdam. From there we went to Smoke's creek; and hired an Indian to pilot us, who missed his way, and instead of twelve miles a pretty good road, we travelled twenty-five of a bad one, which took us till near nine o'clock before we got to a Friend's house, in what is called Eddy's settlement. 30th. Had a meeting with Friends there, who are chiefly from Vermont. In this meeting, death for a time prevailed, but at length I was enabled to discharge myself to a good degree of satisfaction. We then rode to Buffalo again.

10th mo. 1st. Crossed Niagara river near the outlet of lake Erie, and landed in king George's dominions; rode to Joseph Marsh's, and went to Black creek meeting,—a small company: here my lot was in suffering silence until near the close. Went home with Daniel Pound. Next day rested, and towards evening went to Asa Schooley's. 4th. Went again to Black creek meeting, and had a favoured time.—Lodged at William Lundy's. 5th. Rode to Queens-town, crossed the ferry and walked five miles to the Tuscarora village to see the Indians—had a satisfac-

ory time with some of their chiefs—Sagaresa, Little Black chief warrior, and Jacob Corantewashta, who acted as interpreter. They were very friendly and appeared glad to see us—thanked us for our counsel—hoping the great Spirit might preserve us through the wilderness safe to our families and friends. Their situation in this village is cause of sorrow: there is here a missionary, sent from New York, a Baptist preacher, who I understand received five hundred dollars a year to preach to the Indians; and in the opportunity with them, they informed us “he was not a good man—he tell Indians must not drink whiskey and get drunk—but he go to tavern, drink whiskey—drink brandy—drink wine—come home at night—stagger this way—that way—drunk. This I see—he no good man. We want good men here to learn his. He say, right way to bury man in water and sing, to worship great Spirit—Indian think, queer way to worship, to bury man in water and sing.”

We returned to Queenstown where we left our horses, and rode to John Dorling’s at the Shorthills; next day to John Taylor’s, and 7th were at Pelham monthly meeting—the Lord’s presence graciously vouchsafed an open, heart-tendering time—gospel truths were opened and declared, and the meeting closed in humble supplication, wherein my heart rejoiced in that we were not forsaken. 8th. Rode to the government house on lake Ontario. 9th. Went to corporal Wilson’s, where we slept on the floor with our saddle-bags for pillows. Next day rode to Benjamin Pearson’s at Yonge street. 11th, and first of the week, were at Yonge street meeting—an open time of communication. The gathering was large for this country, and Friends appeared glad to see

us. After dinner went to Uxbridge, and held a meeting next day at James Hughes's house to good satisfaction. Then rode to Samuel Lundy's at Whitechurch. 13th. Had a meeting at Gillansbury, wherein Truth's testimony was exalted to the tendering of many minds. Rode back to S. Lundy's—very kind Friends. 14th. We are to have a meeting here to-day. O Lord, mayst thou grant strength to perform thy will: there is great need on these occasions to confide in thy arm of power. This meeting was held to a good degree of satisfaction, and closed in humble supplication. These two last meetings are indulged, and Friends have erected a house at each place, not yet finished.

15th. At Yonge street monthly meeting—where many hearts were tendered under the baptizing power of Truth. Here are a number of valuable Friends, and especially among the dear youth. May the Lord hold them in the hollow of his holy hand. Next day, we took leave of them under a sense of the Lord's goodness in thus favouring us with his life-giving presence, which amply made up for all the toil and labour in getting to this place. Lodged at Simeon Codey's, a new settler in the wilderness. 17th. Rode on—breakfasted at a bark tavern on milk—our stomachs being good it was very agreeable, though no female here. Next day, being first of the week, we rode all day, as no opportunity offered to hold a meeting. Came again to Samuel Becket's, and on the 20th got to Chippaway, where is a British garrison. Next day, crossed the Niagara river, and lodged at New Amsterdam: then rode along lake Erie to the mouth of Cattaraugus river, and set off for Allegany river. Lodged in the woods on the ground in much resig-

nation and peace of mind under heavenly protection. On our way we passed through several Indian villages. 24th. Arrived at Tunesassah to our mutual satisfaction, and found Friends well. Next day, we were at meeting with the family; and on the 26th, went to an Indian village, and had a friendly opportunity with a number of their chiefs, amongst whom was Conne-deyah their prophet: they were friendly and kind, and appeared well satisfied with what was communicated to them. Rested several days, and sat together with the family at their week-day meeting: the 30th, set forward through the wilderness to the mouth of Tonawango—on the way, I got a fall from my horse, yet through mercy I received no material hurt. 3d of 11th month we arrived at Harmony, a town belonging to a number of Germans who came to this country three years since: there were ninety families, consisting of between twelve and thirteen hundred souls, who are now one family and have all things common. They have five thousand five hundred acres of land in one body; about thirteen hundred cleared, six hundred of which is in Indian corn, and looks well. They reaped last harvest eighteen thousand five hundred dozen of wheat and rye, as they informed us. Here we had good entertainment. Next day rode to Beaver, where we met with Sarah Wilkins and Thomas Lippincott and wife, who were on a religious visit to Friends hereaway—whose company was very grateful, though strangers. 5th. Had a meeting here to a degree of satisfaction; though the life of religion is very much wanting, I believe, through too eager a pursuit after the things of this world. Next day, in company with said Friends, we rode to Middleton in the state of Ohio, where we



parted. 8th. Being first-day, we were at Middleton meeting—a comfortable time. Here we parted with John Pennock, whose company had been acceptable.

9th. At an indulged meeting held in a school house on Isaac James's land—a pretty large gathering and a solemn time to many. Next day, at another indulged meeting near Caleb Cope's: these two last are branches of Middleton. 11th. At Salem preparative meeting, which was large, and Truth's testimony was exalted among them. Dined at John Street's. They are building a large meeting house here, seventy-five by forty feet, intended to hold a Quarterly meeting in. Next day, went to Springfield meeting which was small, yet comforting, under a sense of Divine goodness being still continued. This was the darkest day, except when the sun was eclipsed, that I ever remember. Dined at Catlet Jones's—and on the 13th, rode to Sandy Spring meeting—a very memorable time. May all the praise be given to the Lord alone, who is strength in weakness.

14th. Went to Griffith John's and dined, and to Thomas Grizzle's and lodged. Next day, first of the week, we were at New Garden meeting, which was large—and composed of solid looking Friends. 16th. Went to Joseph Hobson's: here my heart was made glad at the exemplary deportment of his children, especially his daughter Mary, whose countenance bespeaks the concern of her mind to be after the one thing needful. May the Lord preserve her therein. 17th. Had a blessed meeting at Cross creek; it was a watering time to many. Dined at Jacob Ong's, then rode to Smithfield and lodged at brother William Wood's. 18th. At Plymouth meeting,—a precious time; next day rode to Jonathan Taylor's at

Short creek—and 20th, were at an appointed meeting at Concord; here we met with a number of old acquaintances, to our mutual joy. 21st. At Short creek monthly meeting, where we had an open time to the humbling of many minds.

22nd, and first of the week, at Flushing meeting; according to my small measure, I thought I never experienced a more favoured time of communication: perhaps it may be as bread cast upon the water. Dined at Jacob Branson's, then rode to an appointed meeting at Stillwater on the 23d. Next day we were at Concord monthly meeting held at Plainfield; a time of great stripping in suffering silence, as to myself. Great care is needful lest in our own wills we offer what is not of the Master's preparing: which I was afraid was the case here with some. Dined at Joseph Vanlaw's. 25th, at an indulged meeting on the head waters of Short creek, perhaps Sharon by name. Here Nathan Hoopes's wife had a few words to offer by way of ministry to my satisfaction and comfort. Next day crossed the Ohio river at Charleston, and the day following rode to Charles Dingee's at Westland. 28th. Attended monthly meeting there, and lodged at Henry Mills's: were next at Pike Run meeting, then set off for the head waters of Wheeling with David Grave to an appointed meeting: this was like going against wind and tide, as it was going twenty-five miles back towards Ohio. 30th. At a meeting at the head of Wheeling—a trying time, death and poverty so prevailed—my faith and hope were so tried, that if the meeting had not been appointed before me, I should have willingly passed by them. Such is the weakness of human nature.

1st of 12th month, we were at a meeting near the south fork of Ten Mile creek, held by indulgence; suffering was still my portion. Next day at a meeting at Muddy creek, where I had an open time of communication. 3rd. Rode to brother Robert Miller's at Redstone, and went to see my brother and sister Dillhorn—found them well. 4th. Went to Redstone monthly meeting held at Providence; it was a blessed and open time, and many hearts I believe were refreshed under the influence of Divine favour. 5th. I am going to the select Quarterly meeting—O Lord let thy power prevail over all to the confirming and strengthening of our souls together. This was a time of very great confirmation, that he that putteth forth, goeth before all his dedicated and tried servants. May my soul ever bow before the God<sup>d</sup> of my life in gratitude for his favours.

6th, and first of the week, went to Centre meeting; a small company and the spring of life low: may the Lord send more faithful labourers into his blessed work. Lodged at Robert Miller's, where I met with a number of friends; amongst the rest, Phebe Gibson, whom I was glad to see, remembering her kind attention to me when at her father's house. 7th. At the Quarterly meeting—a heavenly time of feasting on fat things with wine well refined on its lees. May my soul never forget thy loving kindness, O thou great Helper of thy people. Dined and lodged at George Dillhorn's, and next day visited some friends in the neighbourhood; then attended Redstone meeting, where I took a solemn farewell of Friends, many of whom are near to my life in gospel fellowship. May the Shepherd of Israel be near them and keep them humble and obedient.

10th. At Sandy Hill meeting to a degree of satisfaction in the main. Next morning set forward over the mountains for Sandy creek, and had a meeting with the few Friends residing there, to which a number of others came, and we had a pretty solemn time. Then pursued our journey, and on the 16th had an appointed meeting near Robert Rogers' at Beargarden;—the current of life was very low and the garden of their hearts bare indeed: instead of the plant of renown the briars and thorns appeared. 17th. At a meeting at Back creek: here my spirit was deeply afflicted under a sense of the great declension which I apprehend there is at this place, as well as at Beargarden: so I sat in suffering silence. 18th. Had a meeting at Applepye Ridge, where Truth rose into dominion, and it was a heart-tendering time I believe to many, especially the dear youth, for whose everlasting welfare I at times feel my mind deeply exercised. Oh! that there might be more of them willing to bow their necks to the yoke of Christ, whereby they would be qualified to stand as judges on mount Zion, having their feet shod with the preparation of the gospel.

19th. A favoured time at Centre meeting. Dined at Goldsmith Chandler's at Winchester; then went to brother Joseph Wood's, and next day were at Hopewell meeting,—a large gathering of Friends and others. But here, as in many other places, the expectation is too much outward, to hear declarations; which oft-times shuts up the current of life from them: yet on the whole this was an instructive time. Dined at Abel Walker's, and lodged at brother Joshua Wood's; next day went to see Lewis and Rachel Neal. 23d. At Berkely meeting, where silence

was my lot; which sometimes I believe is in wisdom permitted, that we may feel our own insufficiency of ourselves to minister to the people: for without this we might run into words without life, which would not add to our own peace, nor edify the hearers.

24th. Crossed Shenandoah river and went to Waterford to see my step-son Eliakim Garretson, who was in a poor state of health—and I never saw him more, for he died of a consumption on the 5th of 3d month, 1808, at Sarah Caven's. Next day I crossed the Potomac river, and had a favoured time at Bush creek meeting on first-day, the 27th: then went on to York and was at meeting there with a few Friends, which to me was truly comforting and as a brook by the way. After dining at Jonathan Jessop's, we left there and crossed Susquehanna river, and on the 1st of 1st month, 1808, I arrived at home to my family to our mutual joy and comfort, and under an humbling sense of the Lord's protecting care in this arduous journey. May my soul bow before him who putteth forth and goeth before, and never will forsake those that put their trust in him.

I was from home sixteen weeks and two days, and rode near eighteen hundred miles.

---

*Some account of my travels in the state of New York and in New England.*

In the latter part of the winter 1810, as I was employed about my outward business, with my mind inwardly drawn, contemplating the loving kindness of the Lord to me, an undeserving creature,—my mind was livingly impressed with a belief that it

would be required of me, if I stood faithful, to visit some of the meetings of New York and Rhode Island Yearly Meetings: under which humbling consideration, I retired from my work, to pour forth my cries to Him who sees in secret, for strength and ability, that I might be safely directed, if it should be his Divine requiring. Under this solemn impression, I was brought into covenant with the Lord my God, if he would only be with me in the undertaking, I would resign up my all to his Divine disposal. Thus the impression remained for some days on my mind. But Oh! frail man, how inconstant and short are thy resolutions—the enemy of man's happiness is so near to delude and deceive! I began to conclude the situation of my family and my circumstances in life were such, that by going I might bring a reproach upon the blessed Truth; and that I was mistaken in the opening I thought I had been favoured with. Thus time went on for months; sometimes resigned, and again drawing back—forgetting the covenant which I had made. My distress at times was great, but no mortal living knew of it. At length it became so great that I believed nothing short of unreserved obedience would give that peace which my poor afflicted soul longed for. Here I again renewed covenant with him who is a covenant-keeping God, and way was opened to my humbling admiration. May my trust ever be in thy almighty power, thou God of love and of mercy, whose ear remains to be open to the cries of the poor, and the sighing of the needy soul.

Feeling my way pretty clear to proceed, on the 8th of the 8th mo. 1810, I laid my concern before our monthly meeting for consideration, and obtained a certificate of concurrence from my friends in order

to lay before our Quarterly meeting for its concurrence and endorsement, which was done 22d of 8th month. My beloved friend John Pennock expressing a freedom to accompany me, received a certificate from the monthly meeting for that purpose.

On the 20th of 9th month, we set off from home. Now came the dregs of the bitter cup—the parting with my dear wife and children and beloved friends. The language of the dear Master was the companion of my mind for several days before,—“I have a baptism to be baptized with, and how am I straitened until it be accomplished.” The fervent desire of my mind was, that the Lord might be pleased to grant them patience and resignation in my absence. After parting with my family, we went to Jacob Maule’s at Radnor. Next day, Ann Smith from New England, having appointed a meeting at Haverford, I felt most easy to attend it: then rode to Jacob Albertson’s at Plymouth. Thence to Watson Fell’s at Solebury; and he and Jacob Albertson went with us to Kingwood meeting, which was a precious time to many. On the 25th, had an appointed meeting at Hardwich,—a hard one it was—the life of religion in many appears to be low, and a lukewarm spirit prevails. After meeting we set out for Cornwall in New York state; and on the 27th, were at meeting there,—it was a blessed tendering season, and confirming to my mind after a time of deep discouragement;—believing He that is with his own in six troubles will not forsake them in the seventh.—Lodged at William Jackson’s. Next day attended an appointed meeting at Smith’s Clove, which was held to a degree of satisfaction. Then went to Upper Clove, and held a meeting at the house of James

Cromwell amongst a number of professors who have a name to religion, but I fear know very little of the virtue and power thereof. I parted from them with sorrow of heart, and rode twenty-four miles to Kalkiat, where I had a meeting at the house of Jonathan Seaman with a few Friends and others.

10th month 1st. Crossed the North river at Colwell's ferry to Peekskill, and had an appointed meeting that evening, which was held to a degree of satisfaction. Next day went to a meeting at Croton, where was a considerable number of goodly looking Friends; and it was a favoured time to many present. Then went to Amawalk meeting; where my heart was enlarged in the love of the gospel, and I parted with Friends in much good-will, being thankful to the great Giver of every good gift. 4th. At Shappaqua preparative meeting. Here are a number of valuable Friends: my heart was enlarged in love toward them, and I had considerable to communicate for their solid consideration; and, through the favour of our heavenly Father, it proved a watering season to many present. Then went to North Castle and lodged at Isaiah Quinby's. 5th. Was at a meeting there, and in the flowings of gospel love, I had to call their attention to a more close search of heart, lest they should fall short of knowing what true silence was. Rode to Moses Townsend's, and had a meeting at Croton valley, where many hearts appeared tendered, and the shout of a king was amongst us.

7th, and first of the week, went to Salem meeting, wherein life was low with me, and I was under great discouragement for a time; but some expressions of the dear Master livingly revived: after going on awhile in testimony, many amongst them were bro-



ken down under the power of an endless life; where in my heart was made to rejoice, and give the praise where it belongs. Next day, had a meeting at Peachpond. There is a considerable number of Friends here; but the meeting not having been held to reputation, is laid down. After meeting, went to Daniel Haviland's, and on the 9th was at an appointed meeting at the Valley. I had little to offer; the minds of the people seemed more on the servant than on the Master, without whom we can do nothing. Then went to Oblong preparative meeting,—a small company; and the life of religion appeared to be much wanting amongst them. Rode to New Milford in Connecticut, and was at their preparative meeting, where I had to sound an alarm among them, for the people here are fat and full of this world's goods and of themselves. I am led to believe the Lord will not only shake the heavens, but the earth also, in this highly favoured land.

12th. Held a meeting at the Branch, to good satisfaction. Friends appeared much in the plainness and simplicity; which to me was gladdening, after seeing so many, up and down, whose dress and deportment give evidence that their minds are drawn after the fashions and customs of this world. O Lord, that thou wouldst arise in the power of thy might, and bring down the high-mindedness and pride that has got into our society. Next day held meeting at Apoque; here the power of Truth was over all, and a blessed time it was to many of us;—may the praise be given to him to whom it belongs. 14th. At Chesnut Ridge meeting; here my lot was in suffering silence; I left them with sorrow of heart, and rode to Enoch Dorland's at Beekman. Next day was at their

meeting, where many of other societies came, and it proved an instructive time. Rode to Garret Burtis's and lodged. 16th. Was at the Branch meeting; here I met with Fry Willis and wife, and it was a blessed and refreshing season to many of us. Rode to James Congdon's at Oswego, and next day went to see Mary Griffin, an ancient Friend, near a hundred years of age. Although her mental faculties have failed, yet on religious subjects she remains green and lively. Her communication was comforting and strengthening to me. She has been a rare instance of dedication;—and though here on earth, yet her mind was in heaven. After this visit, I went to the monthly meeting at Oswego, and had good satisfaction therein. Then went in company with Daniel Haviland to an appointed meeting for people of other societies, held at the house of Pontus Wooley, where Daniel had nothing to offer, and the service devolved on James Hallock and myself.

18th. Rode to Nine Partners monthly meeting: it was a very trying time to me, being almost shut up as to heavenly good, experiencing the truth of that declaration, when he who has the key of David shuts, there is none can open. In the evening, we had a religious opportunity with the children and family at the Boarding-school. Many of their young and tender minds were reached and broken. Next day, in company with Daniel Haviland and James Hallock, went to Creek monthly meeting, which was a comforting time, wherein my heart was made to rejoice in God my saviour. Then went to Pleasant Valley to an appointed meeting: here my mind was enlarged in the love of my heavenly Father, and utterance was given to declare of his goodness, his love and

mercy to his creature man. Many I believe were refreshed and broken down. A young woman who in the time of the meeting appeared much affected, when I took her by the hand after meeting, was so melted into tears, that I said in my heart, Surely this is the Lord's work; may he carry it on until he comes to rule and reign in the hearts of thousands and tens of thousands, to the praise and glory of his great name.

In the afternoon, we crossed the North river at Poughkeepsie, and went home with James Hallock, who had accompanied us several days acceptably.—Next day were at Marlborough meeting: here the fresh descending of heavenly love was again felt; counsel and caution flowed freely, and the meeting ended in humble supplication. Then went to an appointed meeting at Platterkill, where I was deeply tried, and had nothing to offer by way of ministry. Lodged at Tristram Russell's; and 23d, had an open time of communication at the Valley meeting. I left them in great good-will, and next day was at Marlborough monthly meeting: my concern here seemed to be to call to more faithfulness to the cross of Christ, believing it to be the power of God unto salvation to all that believe in it:—but a fear has at times covered my mind, that too many of the professors of the blessed Truth are too little acquainted with it.—Next day, we were at a meeting at Paltz, to a good degree of satisfaction. Dined with Gideon Molli-neux, and then went to Rosendale Plains and lodged at Isaiah Tilson's. 26th. Attended a meeting there which was a time of favour, and renewal of strength was afforded. Then rode to Alexander Young's, and was at a meeting at Little Esopus, which was a la-

borious time in the beginning, but ended to a good degree of satisfaction. I left them in much peace of mind, crossed the North river at Crum Elbow, and on the first of the week, the 28th, was at Crum Elbow meeting: here, for want of patience and attention to the sure Guide, my testimony was not so satisfactory to myself as at some other times. O Lord, preserve me from right-hand and left-hand errors. It is thou only can keep us from falling, and present us faultless before the presence of thy glory with exceeding joy. Next day, at Stanford meeting was a time of renewed strength, to my comfort, after my miss at Crum Elbow. Holy Father, thou art learning me by thy chastisements, which are ministered in mercy,—that without thee, of myself I can do nothing that will redound to thy honour and glory. Be pleased to keep me on the sure foundation.—Lodged at John Hull's, and then went to a meeting at Little Nine Partners. This meeting was appointed by Rufus Hall, and it was a comfortable time to many of us. Then went to a meeting at North East; a poor little company. Lodged at John Gurney's.

11th mo. 1st. Rode to Hudson, and next day was at an appointed meeting there: had a little to offer, but not to much satisfaction; and after I sat down I felt myself under much discouragement, and ready to call all in question. Dined at Thomas Comstock's, a prince in our Israel. Then rode to Abraham Macy's at Klinekill, and had a precious time at meeting there; also had a pretty open time at meeting at New Britain. On the 5th, was at Hoosack meeting, to which a great number of other professors came. In some of these gatherings I was much tried, there was such a desire to hear words, as though they

were at command; and I fear too many in profession with myself are not sufficiently redeemed from this unwarrantable anxiety to hear. Next went to White-creek meeting—which was precious to some: my mind was drawn to encourage a state which I believed was present and under discouragement—from what cause I knew not. After meeting, I was informed a woman Friend who was present had come forth in the ministry, and had almost given out—but she appeared at this present meeting. Thus it is that the great Shepherd of Israel opens the states of individuals to his servants. 8th. at Pittstown meeting—a low time with myself, perhaps from neglect on my part. The day following went to an appointed meeting at Troy—a small gathering: here I lost almost all hopes of myself—my faith failing much—the enemy attacking on either hand; so that I was ready to cry out in the language of the prophet—“I have laboured in vain, I have spent my strength for nought.” But some encouragement was felt in remembering where his confidence was fixed, when he said, “Yet surely my judgment is with the Lord, and my work is with my God.”

11th. Being first-day, I was at an indulged meeting held in a school-house near Caleb Gifford's: the house was crowded; I had an open time, and the meeting ended to satisfaction. Next day went to Easton, and lodged at Zebulon Hoxsie's. 13th. Attended select meeting under poverty of spirit. The day following began Easton Quarterly meeting, a large gathering from distant meetings. Some disagreeable cases were introduced, as two appeals; but the meeting closed under a solemn covering. Next day a meeting was held for public worship;—it was large

and favoured—divers lively testimonies were borne to the praise of the great head of the church.

17th. Had a time of renewed favour at Queenbury meeting; the camp was searched for the Babylonish garment and the wedge of gold. I left them with peace of mind, and rode to Phebe Bakee's, and next day was at a small, but favoured meeting at Granville. Then rode through the rain to Danby in Vermont, and had an appointed meeting there. It was large and solid—Truth's testimony was exalted, and the meeting closed under a solemn covering. Bow low, O my soul, under the many favours, and forget not the loving kindness of the Lord, who is strength in weakness. After meeting, went to Mount Holly on the Green mountain, and was at meeting there with a few Friends—a number of Methodists came, and one called a teacher. While we sat in silence, he had his hymn book out, reading; which evidenced to me he knew nothing of true silent waiting. Alas! for these blind guides, when the day cometh that shall burn as an oven! This being the day on which the Quarterly meeting at London Grove was held, it brought my mind under some solid considerations: my beloved friends at home enjoying their friends' company, and I a poor pilgrim here in a cold meeting house, amongst strangers, on a dreary mountain, unwell for several days myself, and my horse lame, not fit to travel. I began to call my movements in question at first, but remembered how the Lord led Israel of old through their wilderness journey; and that he remains to be the same that ever he was, and will be with his wrestling seed. O Lord! by these things thou art learning me patience.

The day following, I rode ten miles to a meeting

at Ludlow: here are two families lately convinced, from among the Methodists. Held the meeting at the house of Samuel Hemmingway, where a considerable number from among other societies attended. A high professing Methodist came where we dined, to ask some questions on the subject I spoke upon; but he being full of his own opinion, there was but little satisfaction: at length he went away. From this place I proceeded to Richmond in New Hampshire, and had a meeting there amongst a few Friends; some of them I fear only nominal ones,—yet a small remnant appear to be concerned for the testimony of Truth. May they be preserved faithful. A considerable number of other people also attended: many of them I thought came with open ears to hear words and declarations. Towards the close, I informed them of my apprehensions, and left them with peace of mind.

28th. Was at meeting at North Weare, to good satisfaction. When I came to this place, it was in great weakness and discouragement, considering my inability for the work whereunto I believed myself called; but I was encouraged in the remembrance, that the servant who received the two talents was no less entitled to the answer of Well done, than he who received the five: but this is obtained only by faithfulness in the right improvement of those talents committed to us. At this place I met with a few faithful Friends who appeared concerned for the right thing; which was strengthening and comforting to my mind. Next day, was at South Weare, where my soul had to magnify the Lord, and my spirit to rejoice in God my saviour, for his favours renewed to me, an undeserving creature. This meet-

ing ended in humble supplication—many hearts were tendered and refreshed in the love of our heavenly Father. 'Dined at Daniel Goves', and the day following, had an appointed meeting at Henneker, to satisfaction.

12th month 2nd. At a meeting at Coneord: a few Friends are settled in this town amongst a rigid set of Congregationalists—a few of whom came to the meeting. We then rode to Epping, and lodged at Benjamin Folsom's: had an appointed meeting there, which was interrupted by a deranged man, and one with a forward spirit, who often appears to the dissatisfaction of Friends. The meeting was marred with their conduct, and ended in confusion; and I left them with sorrow of heart. Rode to Seabrook, and lodged at Joseph Philbrick's, who has a daughter now about eleven years of age; her father informed me, at the age of nine years, she appeared divers times in supplication at home, and once at school, to the astonishment of all that heard her. Next day I was at Seabrook meeting, and then went to Aimsbury meeting, and thence to Newbury, where is a small, scattered company, and meetings held only on first-days. Then went to Salem,—at meeting there, which was a blessed time—celestial rain descended as the showers on the tender grass, and we had a heart-melting time together. Dined at Isaac Hacker's, and in the afternoon went to Lynn, to a large, crowded meeting. I believed there was too much anxiety in the minds of the people to hear words, which oftentimes closes the streams of gospel love from flowing. It is a great favour, and requires strict attention to discern the right time to speak, and also when to be silent. Unless the servant experiences



a right qualification to move in the line of the ministry, in vain will it be to try to edify the people: so that it is necessary to attend to the shuttings as well as the openings of Truth. Lodged at Micajah Collins's.

10th. Rode to Pembroke: passed through Boston; no Friends live here except one aged woman and one young man. Next day was at an appointed meeting at Pembroke, to a degree of comfort. Rode to William Rotch's at New Bedford, and attended the Quarterly meeting at Sandwich, which was pretty large and satisfactory. Attended two meetings at New Bedford on first-day—and 17th, went on board the packet with a number of Nantucket Friends, and landed on the island in six hours from Bedford, sixty miles. Lodged at Elisha Bunker's. Visited a number of families, and was at the south and north meetings, both of them were favoured seasons, wherein the holy Head of the church graciously afforded his life-giving presence. Although it was in much abasement of the creature for me to come to this island, yet through his condescending love, I was thankful I came. In the evening I took leave of many dear friends, whose kindness I hope to remember with gratitude. There are two monthly meetings here, pretty large, and divers exemplary Friends.

21st. This morning the wind being fair, we set out in the Falmouth packet, and landed at Falmouth on the main. Next day, were at an appointed meeting, which was large and a precious time of enlargement of heavenly good to many minds. May the glory be given to the great Shepherd and Bishop of souls. In the afternoon we rode to Sandwich, and lodged at the widow Wing's, whose husband, Paul

Wing, was buried a few days before. Had a comfortable sitting with the widow and four children, whose exemplary deportment was truly comforting to me. At Sandwich meeting on the first of the week: it was a pretty large gathering, and owned by the overshadowing wing of Divine goodness. Thence went to Yarmouth on Cape Cod, and appointed a meeting, to which a considerable number came, and I was favoured to discharge my apprehended duty towards them.

25th. Set out for Long Plain, where we arrived next day, and lodged at Obadiah Davis's. 27th. Was at Long Plain meeting: here my mind was awfully impressed with this language: "Set thy house in order, for thou shalt die and not live." Many appeared affected. May the consideration have a lasting effect on our minds in order that we may be prepared for our solemn change. The meeting closed with supplication, and I left them with peace of mind.—Next day was at a meeting at Accushnet—then at Newtown where I had not much to offer, being content in silent waiting, and contemplating on the glorious attributes of God, his wisdom, his power, and his goodness to me an undeserving creature in this strange land. This afternoon, went to Bedford where I was kindly received by my much esteemed friend William Rotch and family. Next day went to Aponeganset meeting, where many of other societies came, which is frequently the case in this country among the high professors—though few of them can reconcile silent worship to be acceptable to God, notwithstanding our Lord's declaration to the woman of Samaria at Jacob's well, that God is a spirit, and they that worship him aright, must worship him in spirit.

After meeting went to Smith's Neck—lodged at Jonathan Wilbur's, and the day following was at a meeting held by indulgence at a private house—a considerable gathering though but few Friends; the people behaved orderly. Then went to Slocum's Neck.

1st of 1st month, 1811. At meeting there—the Lord's power was over all—may I never forget thy loving kindness, O thou great Preserver of thy people. Lodged at Prince Wing's, and next day went to Centre meeting: here it was my lot to be an example of silent waiting, and I found peace therein. Then went to Acoakset and was at meeting there: many came, Friends and others,—and it was a time of favour, not easily forgotten. Next, at Little Compton, where some Friends and a considerable number who were not members, attended. It was an old, cold house, and but little warmth of religion to be felt amongst them. My lot was in suffering silence. Thence rode to Tiverton and lodged at Joseph Barker's; next day had a meeting there to pretty good satisfaction. On the first of the week I was at Free-town—a small meeting, yet in the flowings of gospel love, utterance was given to declare of God's goodness. Then went to Taunton and lodged at Luther Lincoln's: he and his wife were brought up in the presbyterian religion, but not finding that peace of mind which their souls longed for, at length they became acquainted with Friends' principles, and joined the society, with all their children: they now appear to be thoughtful, well-concerned Friends. Next day at a poor little meeting at Taunton—dryness and barrenness seemed to pervade the minds of the people. Then went to Swanzey and was at meeting

there: life and power were eminently in dominion, and through holy help we were edified together.— There appears to be a number of valuable Friends at this place. Then crossed the river and went on Rhode Island. Lodged at Preserved Fish's, whose daughter Sarah had lately returned from a visit to our parts— she appeared gratified to see me, as also did her father, who seemed to entertain a grateful sense for the treatment his daughter had received when with us.

9th. At Portsmouth meeting—a large gathering, and through holy help counsel and caution were administered. Dined at Ruth Sherman's, and went to David Buffum's. Next day we were at Newport meeting, and afterwards paid an agreeable visit to Thomas Robinson, an ancient Friend on this island, and had a comfortable sitting with the family. Then crossing the river to Canonicut Island, we were at Jamestown meeting, where my mind was closed up as to vocal communication; but I felt resignation to Divine disposal. Crossed the water to Narraganset, and on the 16th was at Lower Kingston meeting, to a degree of satisfaction to my mind. Next day at Upper Kingston—a blessed heart-tendering time, especially to the youth—several of whom were broken down under the humbling power of our heavenly Father. Lodged at Jabez Collins's, and had a satisfactory opportunity with the family—amongst whom are five daughters and one son that lately came amongst Friends by conviction—hopeful young people, whose comely conduct was consoling to me. I have sometimes mourned when looking over our youth, the natural branches of our society, seeing so many deviations from the plainness that Truth calls for, that we cannot much marvel if many of them are

cut off as withered branches from the body, and others, even strangers, grafted in; for the Lord will have a people that shall show forth his praise in the earth.

At Hopkinton meeting I had a precious favoured time in the renewings of holy help. Lodged at Peter Hoxsie's, and went to Richmond where I had little to offer. Then went to Wickford, and lodged at Ann Smith's, who had been with Sarah Fish on a visit to our parts. 20th. At meeting, where poverty of spirit was my portion—also at Greenwich my poverty still followed me. O Lord, keep me in patient resignation; let not thine eye pity, nor thy hand spare, until thou hast brought all within me to bow to thy righteous law; baptize me again and again into death and suffering, only take not thy holy spirit from me. Being under discouragement about appointing meetings, I went home with Thomas Howland, and next day rode to Cranston, to Sylvester Weekes's, who had accompanied Ann Smith and Sarah Fish on their religious visit.

23d. At Cranston meeting as it came in course—a favoured time, under a sense of the renewed lifting up of the light of his blessed countenance. May I ever trust in thee, thou great Shepherd of thy sheep, who never said to the wrestling seed, Seek my face in vain. Dined at Sylvester Weekes's, and went home with Jonathan Knowles, to be at an appointed meeting at Scituate, which was held in the house of Elisha Bowen, where a large number came of different professors. The meeting was solemn and it was a favoured time,—the people appeared to go away satisfied. 25th. At Gloucester meeting, where I had little to offer. Next day attended Douglass meeting,

and it was with me to day as yesterday. Lodged at Richard Morey's. First of the week, at Uxbridge—a low time—my faith has been deeply tried for several days past, and I am almost ready to give out, yet my reliance is on the Lord who can succour and sustain. Rode to Northbridge, and was at meeting there—to some relief of mind. I was unwell with a cold, and things appeared discouraging. Next day, was at an appointed meeting at Mendon; which was another trying time: death and darkness pervaded my mind, so that I cried in the secret of my soul, with Baruch of old, Wo is me now, for the Lord has added grief to my sorrow. I faint in my sighing, and find no rest. Oh! the wormwood and the gall! But by these trials, Lord, thou art learning me to bear thy chastisements with patience. May they work for my further refinement.

30th. Went to Providence monthly meeting, which was a time of deep instruction—the Lord's power and presence being near unto us. Dined at Obadiah Brown's—then went home with Joseph Harris, and next day was at Lower Smithfield monthly meeting, a favoured time. In the first meeting hard things were proclaimed amongst them; and in the meeting for business my heart was made sorrowful by reason of some disagreeable things which appeared and were warmly controverted. The language of my mind has been for some days past, O Lord, arise with thy power and dispel those mists and clouds which obstruct thy pure light from shining in the hearts of the professors of thy blessed Truth. Poor New England! my spirit has been bowed down within me, on seeing so much dryness and barrenness amongst the high professors of religion. Lodged at

Walter Allen's, and on the 1st of 2nd mo., attended Uxbridge monthly meeting, to a good degree of satisfaction and peace of mind. 3rd, and first of the week, was at Smithfield meeting; silence was my lot except a few words at the close. Went to Providence; was at select meeting,—an instructive time. Dined with William Almy, and lodged at Moses Brown's. Next day attended Rhode Island Quarterly meeting held at Providence, which was opened with supplication and prayer. This was a time not easily to be forgotten, and I took a hearty farewell of them in the flowings of gospel love. Dined at Obadiah Brown's, where came a number of Friends, amongst whom were several young people, for whom I felt much love: after a sitting with them, we set off for Hartford in Connecticut, and arrived there the 11th. On the 13th we came to James Mott's at Mamaroneck. Then rode to New York and crossed the ferry. The 15th we got to John Brown's; and 16th were at Byberry meeting on first-day. Lodged at John James's in Philadelphia; and 18th, reached home and found my family well, to our mutual joy; having been from home five months.

May I never forget thy loving kindness, O thou great Shepherd of Israel, whose never failing hand of help has been extended in every needful time.—When my faith was deeply tried under discouragement, thy sustaining power was near. May my soul ever bow before thee, O Lord, in reverence and fear, for thou alone art worthy of praise and adoration.

---

Some account of my travail and exercise of mind after I returned from New England for not fulfilling my prospect in visiting some meetings in Purchase

Quarterly meeting, the meetings of Westbury Quarter—also some meetings in New Jersey. I returned home the 18th of 2d month, 1811, with my mind pretty well released as I then thought, concluding the way did not open with that clearness that would warrant my visiting those meetings above mentioned; so passed by them and came home. But through the summer, the prospect would sometimes revive, but I did not see the time to proceed, and hoped I might be excused, until my mind became bewildered; and for some weeks, if not months, I seemed to have lost almost all sense of good. To go to meeting was a great trial at times; for when there I was exceedingly tried with drowsiness, and at seasons was ready to conclude, I will speak no more in thy name. But at times a little gleam of hope would arise that I was not altogether forsaken: then my secret petition would be to the Shepherd of Israel, that I might be preserved in his fear, and that I was willing to stand resigned to his holy requirings, if it should be to the further corner of the continent.—My conflict was great at this time, between flesh and spirit; but when I was favoured to resign all into his holy care—wife and children, house and land,—Oh! the unspeakable consolation that flowed in my heart: the language then was, Send me, Lord, when and where thou pleasest, only let thy spirit go with me, and restore unto me the joy of thy salvation. Then the prospect afresh revived with weight, that it would be right for me to visit those meetings. In the 10th month, I informed Friends of our monthly meeting how it was with me, and they gave me a few lines of concurrence, which I laid before our Quarterly meeting for endorsement. My beloved friend John



Pennock expressing a willingness to accompany me, received a minute of concurrence also.

29th of 11th mo. Took a tender farewell of my family, and rode to Jonas Eyre's—next day attended two meetings in Philadelphia, both favoured. Rode to Joshua Newbold's at Trenton and lodged. Then went to Chesterfield monthly meeting;—thence to Benjamin Clarke's at Stony Brook—had an instructive time at their meeting. Went to Jedidiah Shotwell's at Plainfield—the meeting here was large, and it was a favoured time. Next day was at Randolph meeting;—thence to Elizabethtown Point; and went from there by water to New York: was at meeting there and then went on Long Island.

13th of 12th mo. At meeting at Flushing; next day at Cowneck; then at Matinicoek on first-day—not much to offer there; then rode to Fry Willis's. 17th. Had an appointed meeting at Bethpage: here met with Daniel Quinby on a religious visit. In the evening went to Jerusalem to a meeting appointed for Daniel Quinby: the labour fell on myself and a woman Friend from Peru. Next day at Westbury monthly meeting; it was large and favoured. Dined at Gideon Seaman's;—then went home with Fry Willis and wife. 19th. At Jericho monthly meeting; dined at Elias Hicks's, and went home with Gideon Seaman. The next day rode to Flushing, crossed Whitestone ferry and went to Benjamin Haviland's. Had an instructive time at Westchester meeting, and a favoured time at Mamaroneck. Then rode to Middlesex in Connecticut, where notice was given for a meeting to be held; but the wind and snow were so violent, it was not safe to be out of the house, and the meeting was not held; lodged two

nights here with Samuel Bishop, and notice being again given, the meeting was held: here are a small number of Friends. Next, had a favoured time at Purchase, where I again met with Daniel Quinby.—28th. Was at a meeting on York island, or Manhattanville, then went to New York: attended meetings at Liberty street and Pearl street, and left them with peace of mind. From New York I went to Rahway; was at meeting there, and rode to Brunswick where we lodged at Richard Birdsall's.

1st mo. 1st, 1812. Rode to Edmund Williams's at Colts Neck, and next day went to Shrewsbury preparative meeting—an instructive time: next had an appointed meeting at Jacob Woolley's at Poplar; and was at Squancum, a small, poor meeting—though some life was in dominion amongst us. First of the week, at Squan meeting—a blessed and instructive time—then rode to John Collins's at Barnegat—and had an appointed meeting; was also at Little Egg-harbour monthly meeting—it was small, yet the Divine presence was near. Went to David Maps's, a man of colour—and was kindly and decently entertained. Then went to Samuel Leeds's at Leeds' Point, and had a favoured meeting at Galloway. Next rode to Great Eggharbour; and was at meeting there: Truth was declared amongst them. Then crossed Eggharbour river and appointed a meeting at Cape May, which was held to satisfaction. Afterwards rode to Nathaniel Buzby's at Maurice river, and had a favoured time at meeting there—dined at Isaac Townsend's. Had an appointed meeting at Greenwich, and lodged at John Miller's. Then went to Alloway's creek, where the meeting was pretty large and I believe owned by the blessed Master. First

of the week, had a favoured season at Salem meeting; then went to Pilesgrove: at this meeting Truth was in dominion, for holy help was afforded. Lodged at Asa Kirby's, and next day was at Penn's Neck meeting—a small gathering, in which I had not much to offer, but the youth were encouraged.

22d. Was at Mullica Hill meeting—it was pretty large and satisfactory. Rode to Samuel Tonkin's at Upper Greenwich, and was at meeting there next day; it was a tendering time to many, especially the dear youth. Went to James Cooper's near Woodbury. Next day were at Woodbury meeting—here my testimony was not so satisfactory to myself as at some other times. Dined at John Tatum's, and went home with Joseph Kaighn. 25th. At an appointed meeting at Newton: had nothing to offer by way of ministry. Here I met with Richard Jordan, who accompanied me to Amos Haines's, where we dined, and in the evening went to Thomas Redman's at Haddonfield. The day following, being the first of the week, I was at Haddonfield meeting, where gospel truths were opened. Here Thomas Lippincott came and took us home with him. Next day had a favoured time at Westfield meeting, and dined with Caleb Atkinson, an old acquaintance. In the evening went to John Matlack's, where we met with Esther Collins. 28th. Had a favoured time at Moorestown meeting; also, at Evesham next day. Dined at Job Haines's, and went home with Job Collins. Stopped by the way to see Sarah Wilkins, who was in a poor state of health. 30th. Was at Upper Evesham meeting, but had nothing to offer. Lodged at Zebedee Wills's, and next day was at Cropwell meeting. In the afternoon rode to Cooper's ferry, and crossed

with difficulty by reason of the ice. 1st of 2nd mo. I was at the select meeting for Philadelphia Quarter: here we met with John Bailey and Micajah Collins from the eastward, and Willet Hicks from N. York. Next day was at the middle meeting, and that at Pine street—the day following was the Quarterly meeting for business which we attended;—and on the 4th returned home.

---

*Memorandums of a Journey to Carolina.*

7th of 10th month, 1813. I left home, after parting with my family in an awful sense of the goodness of the Almighty to us at that season, having my beloved friend Jeremiah Barnard as a companion. Attended the Yearly Meeting at Baltimore, which closed under a thankful sense of the mercy and goodness of our heavenly Father. At this meeting were divers Friends from a distance,—Elizabeth Barker, Mary Barney, Robert Brayton, and Ann Edwards; whose company was grateful to me.

We then proceeded to meetings at Elk Ridge, Pipe Creek, Bush Creek, Sandy Spring, and Indian Spring. Attended the monthly meeting at Sandy Spring, and on the first of the week were at meeting at Washington city in company with Ann Edwards; then went to the afternoon meeting at Alexandria. Next day set off for Fairfax, and were at the monthly meeting there: also at Goose Creek, a pretty large meeting, wherein heavenly dew distilled as on the tender plants. Then went to South Fork and Berkeley meetings: had a trying time at the latter,—but near the close was favoured to sound an alarm in a close testimony.

11th month 2nd. At Middle Creek,—the blessed Helper was near and we had a favoured time. Then went to the monthly meeting at Hopewell—and was at Dillon's Run on the first of the week; although the road was very rough, and but few Friends here, and their plantations surrounded with mountains, yet I could not complain—to me it was a good meeting. After this we were at Back Creek, Centre and Hopewell: here met with Daniel Haviland from the state of New York—a laborious time until near the close, when a living testimony was borne to the praise of the great name, and the meeting closed with humble supplication. Attended the select meeting at Hopewell—also the Ridge meeting and the Quarterly meeting. 17th of the month, set out for Lynchburg near one hundred and forty miles. 22d. Had an appointed meeting at South river, and was also at Goose Creek—both precious meetings. Crossed James river and had a meeting at Genito—only two families constitute this meeting, a few others came; but the house was cold, the windows broken, and myself almost destitute of heavenly favour. I had nothing to offer as to ministry, so left them and rode to Micajah Crew's.

1st of 12th mo. Went to Cedar Creek meeting and had a pretty open time of communication—next day was at Caroline, and on the first of the week at Richmond: after meeting, rode to Benjamin Ladd's; and thence to William Harrison's at Skimeno, where we had an appointed meeting—and next day was at Wayneoke: both these meetings were attended with the overshadowing wing of Divine kindness in a marvellous manner. Attended monthly meeting at Cedar Creek—also the first-day meeting there, in

which I was favoured with utterance by the Shepherd of Israel to my own admiration. Next was at Gravelly Run and then at Burleigh—a considerable number of goodly looking Friends there: in the forepart of the meeting the spirit of life seemed low, but blessed be the name of Israel's God, utterance was afforded to discharge myself among them.

20th. At Black-water meeting—six men and no woman there. Next day at Seaconch, a small but good meeting. Then proceeded to meetings at Stanton, Johnson's, West Branch, and Vicks's: here a considerable number of Methodists and Baptists attended. Next was at a large gathering at Somerton, where the Lord's power was over all.

1st month 1st, 1814. At the monthly meeting at Piney-woods in North Carolina. Next day at Little River; then to New-begun, and several other places; and on the 12th was at Rich Square: then at Jackswamp; and crossing the Roanoke, attended Quarterly meeting at Contentney, a favoured time: then went to Nohonty, Bear Creek, and Core Sound. My mind for several days had experienced a time of deep stripping: when I looked for light, behold darkness; and I began to conclude I had no business here. Thus was I tried, but believe it was all in wisdom; and I left Core Sound with great peace of mind.

2d mo. 3d. We were at Neuse preparative meeting, which was large and favoured. 8th. Was at a meeting at Eno. I had felt my mind much clothed with poverty; but the language of the Lord to Jacob was refreshing,—“Behold I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land: for I will not leave thee until I have done that which I have spoken to

thee of." Next day at Spring meeting; then to Cane Creek and the Quarterly meeting at Centre. On the first of the week, we stayed their meeting, which was a large gathering: Nathan Hunt was there, and it was a favoured time, not to be forgotten by many. Proceeded to meetings at Salem, Providence, Rocky River, South Fork, Ridge, Holly Spring, Heworry, Back Creek, and Marlborough. Then rode to Nathan Hunt's, where I was kindly received. Next day had a favoured time at Springfield. In the afternoon at Piney-woods; the day following at Kennet—so to Concord, Deep River, Muddy Creek, and Blues Creek—here was a poor, open, cold, meeting house, and the minds of the people depending too much on words, whereof I had not much to offer.

3d mo. 4th. Had a favoured time at Dover meeting; went thence to Newberry, New Garden, Sandy Spring, and Hopewell; and on the 11th and 12th was at the Quarterly meeting at Deep River; and the day following, being first of the week, was at Deep River, a large meeting, and silent,—though many eminent ministers whom I preferred before myself, were present. Lodged at Benajah Hyatt's, where a large collection of Friends came in the evening, and under the canopy of Divine love, we had a precious opportunity together, and parted in endeared affection; and next day I set off for home.

---

In the early part of the year 1815, Edward Brookes attended the monthly meetings within the limits of the Western Quarter; and it being the same time in which James Cockburn was visiting those meetings, they laboured together in much harmony and unity of exercise. In the fall of this year, Edward removed

with his family to reside at Wilmington, (the place of his first settlement) and continued there, when at home, during the remainder of his days. Here he followed the business of making fans to clean grain; and being well accepted among Friends, he received their kind attention, particularly that of Samuel Canby and his son James, of Brandywine, who appeared desirous that he should be comfortably accommodated; his circumstances in life not being affluent.—In the summer of 1816, he spread before Friends a very extensive prospect of religious service, of which he kept the following brief account.

“Having obtained a certificate from our monthly meeting held at Wilmington, endorsed by Concord Quarterly meeting, to attend the Yearly Meetings of Baltimore and North Carolina, some meetings in Tennessee, and those constituting Ohio Yearly Meeting, I left home the 11th of the 10th month, 1816, accompanied by my beloved friend Jacob Alrichs. We proceeded to Baltimore, and were at the several sittings of the Yearly Meeting, which closed on the 18th. Our friend Mary Naftel from England, George Dillwyn and a number of other Friends from other Yearly Meetings were there. Afterwards we rode to Roger Brooke’s, and had an open time of communication at Sandy Spring meeting—then went to doctor Lukens’s; and thence through Alexandria, Occoquan, Dumfries, and on the 22d got to my friend Micajah Crews, where we were kindly received by this hospitable family. Crossed James river, and on the 2nd of 11th month, attended the select meeting at Deep River, where I met with many of my beloved friends, amongst whom was Charity Cook from Ohio, and it was an instructive time. In passing



several hundred miles through Virginia, my very soul was bowed and afflicted within me, on beholding so much human misery among that oppressed people, the much injured Africans;—and the mental breathing of my soul unto God was that he would be pleased to arise for their deliverance from under the hands of cruel men.

3rd of 11th month, and first of the week, I was at New Garden meeting—a large gathering of a mixed multitude,—among whom were slave holders, and traders in the bodies of men. Nathan Hunt attended and had a living testimony to bear against the iniquitous practice of slavery. O Lord, do thou more and more shake the minds of unprincipled men, until thy righteous government comes to be established.—Next day, the Yearly Meeting began, and on the 7th it ended with solemn supplication. We then set out for Westfield, where I attended their monthly and first-day meetings. On the 13th was at a meeting on Brush mountain; and thence proceeded to the Quarterly meeting at Deep Creek. My mind since I came to Westfield and through the several sittings of this Quarterly meeting, has been enveloped in darkness and distress, so that I have been ready to cry out, Oh! wretched man, who shall deliver me from the body of this death! But thro' the condescending love of Him who can still the waves and wind, I was given to see the use of these trials, that I might have the sentence of death in myself,—so that I might not trust in myself, but in Him who can raise the dead.

Crossing the Blue Ridge,—we were at Chesnut Creek meeting. Then crossed the Iron mountain, and had a meeting at Elijah Emery's; also one at Limestone, and another at Newhope:—thence to

Westland and Lick Creek, where my soul was bowed under a sense of Divine goodness. We then went to Lost Creek, and had a favoured meeting amongst a number of different professors. Next, was at a silent meeting at the Valley, and passing on through Knoxville, were at Newberry meeting on the first of the week. During this journey through Tennessee, I have been favoured with patience and resignation to Divine disposal, although my trials, both inward and outward, have sometimes been of a nature hard to endure. We have had rough ways to pass, over rocks, hills and mountains; and also through deep muddy and swampy places. But we have met with kind friends, and plenty of such provisions as the country produces; being mercifully preserved in health.

On the 9th of 12th month, we set out for Indiana, and after a travel of sixteen days, we came to the Blue River settlement of Friends in that state. In this long travel of three hundred miles from Tennessee, through extreme rough and muddy roads, my mind was at times much tried and stripped, and I often renewed covenant with my divine Helper.—Next day, the 25th, I rested at William Lindley's under a sense of the condescending love and mercy of the Almighty. The day following had a precious time at Blue River meeting. Then was at monthly meeting at Lick Creek, and attended the first-day meeting at the same place, which was a large gathering of Friends and others. Both these meetings, through Divine help, were favoured seasons. Then set out for Ohio, and after a tedious travel came to Cincinnati on the 6th of 1st month, 1817. Here we rested a few days, being detained in order to have

our carriage repaired. The kind attention of Friends was very grateful to me, being encompassed with doubts and discouragements, occasioned perhaps by my own weakness and want of a full trust in the Divine Arm that is strength in weakness: yet I felt at times a little of that precious faith which revives the drooping mind. Oh! the depth of the riches of God's mercy in these trying and deeply proving seasons of conflict: may I forever adore his name. While here, we received account of the decease of I. Dixon, which was truly affecting. As life is so uncertain here below, how needful it is that those who are on the stage of action endeavour to be in a state of readiness to meet the awful change! I now feel a satisfaction that my little affairs at home are settled; so that if it should please Providence to call me hence when absent from my family, I trust I shall not murmur at his Divine will. When I look at my dear children one by one, the tear of affection flows on my cheek, and desires are raised with solicitude for them, that they may be preserved in the paths of piety and virtue, and not bring reproach on the blessed Truth.

After attending two meetings at Cincinnati, and visiting several families, we set off for Waynesville, and were at meetings at Hopewell and Turtle Creek on the way. Reached Waynesville on the 16th, and next morning my mind was enveloped in much darkness, so that I was almost ready to give out, and conclude my situation a very tried one. In this state I remained until I went to meeting, when the light of the blessed Sun of righteousness was again lifted up, and we had a baptizing time with a large gathering of people, which ended in supplication. Lodged

at David Brown's. Next day left our carriage, and went on horseback to Solomon Miller's to an indulged meeting held in his house. Thence we travelled on horseback to visit most of the meetings belonging to Miami and Fairfield Quarterly meetings, which took us nearly three weeks. We then returned to Waynesville, and attended Miami Quarterly meeting held there the 8th of 2d month. The weather for some time has been exceeding cold, with snow on the ground, and our lodging in open houses at times very trying; yet my health has been preserved as well as usual, for which I cannot be too thankful. My prospect is to go on to Short Creek, about two hundred miles, visit the meetings of that Quarter, and then to Redstone, on my way homeward."

---

It does not appear that Edward Brookes left any notes of the remainder of this journey, or of other shorter journeys which he took afterwards.

The following extract from a letter to his wife, dated at East Branch, New Jersey, 11th month 1st, 1820, shows the state of his mind, and some of his religious engagements, at that period. "I am enjoying the blessing of health, which I esteem a great favour. The continual exercise of mind which attends me, lest I should turn aside from my Guide, induces a daily watch, without which I find there is no safety. We have meetings almost every day, and Friends are exceeding kind where we go,—which makes it pleasant, as to the outward: but inward exercises and secret baptisms, I expect to experience. My beloved companion is very attentive to me, and I believe it was in best wisdom that he gave up to

accompany me—we travel together in much harmony. Next week, I expect to get through the meetings of Burlington Quarter; and the week after, if favoured with health, I shall hope to see you again.”

For several years before his decease he was in a declining state of health. As his bodily powers became enfeebled he gave up working and passed along in quietness, waiting for his final change, which according to the course of nature seemed fast approaching. In the 6th month, 1827, he went with his wife to his son-in-law Joseph Chandler’s at New Garden, Chester county, on a friendly visit. After spending some days there, and in visiting several of his old neighbours, he remarked to one of his friends that he did not know but he was there to lay his bones beside his mother’s. The day before his death, he eat his dinner as usual; but was taken unwell towards evening. In the night following he was very ill, and was engaged in prayer for resignation. As the awful close approached, he gave his hand to his wife, it would seem as a farewell token,—then uttered his last words, in unison with the martyr Stephen,—“Lord Jesus, receive my spirit.” Thus closed the life of Edward Brookes, aged near sixty-nine years.

---

The following extracts from some of his letters to his wife and family, while out on his religious visits, may form a supplement to the preceding brief account of his life and religious labours.

Baltimore, 10th mo. 13th, 1803. We have had a time of deep instruction; I wish we may improve thereby. The kindness of Friends here will not be easily forgotten: but it is necessary that we look to

our standing, lest their great kindness should prove somewhat of a snare to us. I find it necessary day by day to seek my daily bread, and endeavour to experience a state wherein I can say, Not my will but thine, O Lord, be done. I believe Ephraim Wilson's being with me as a companion, is in best wisdom.

Tunesassah, 10th month 28th, 1807. We arrived here last seventh-day, after a long and tiresome ride from Canada, and found Friends well who are here for the assistance and civilization of the Indians. I wish to hear from my dear family, but find it necessary for me to endeavour to keep the word of his patience who will keep his dedicated children in the hour of temptation. Many are the trials and deep provings through which my poor mind has to pass; and were it not for the grain of faith I am at times favoured with, and a reliance on the Lord's gracious promise that he will never leave nor forsake them that trust in him,—I should be almost ready to cast away my shield and lose sight of my buckler. My fervent desires are that thou, my dear, may be favoured with patience and resignation to bear our separation with christian fortitude; so that if we are permitted to meet again in this state of mutability, it may be to our mutual joy in the Lord. I feel easy as to my temporal concerns; having a dutiful son to take care of them. I hope his exemplary conduct may tend to impress on the minds of his sisters, that to choose the Lord for their portion and the God of Jacob for the lot of their inheritance, is the greatest blessing and treasure they can have in this world.

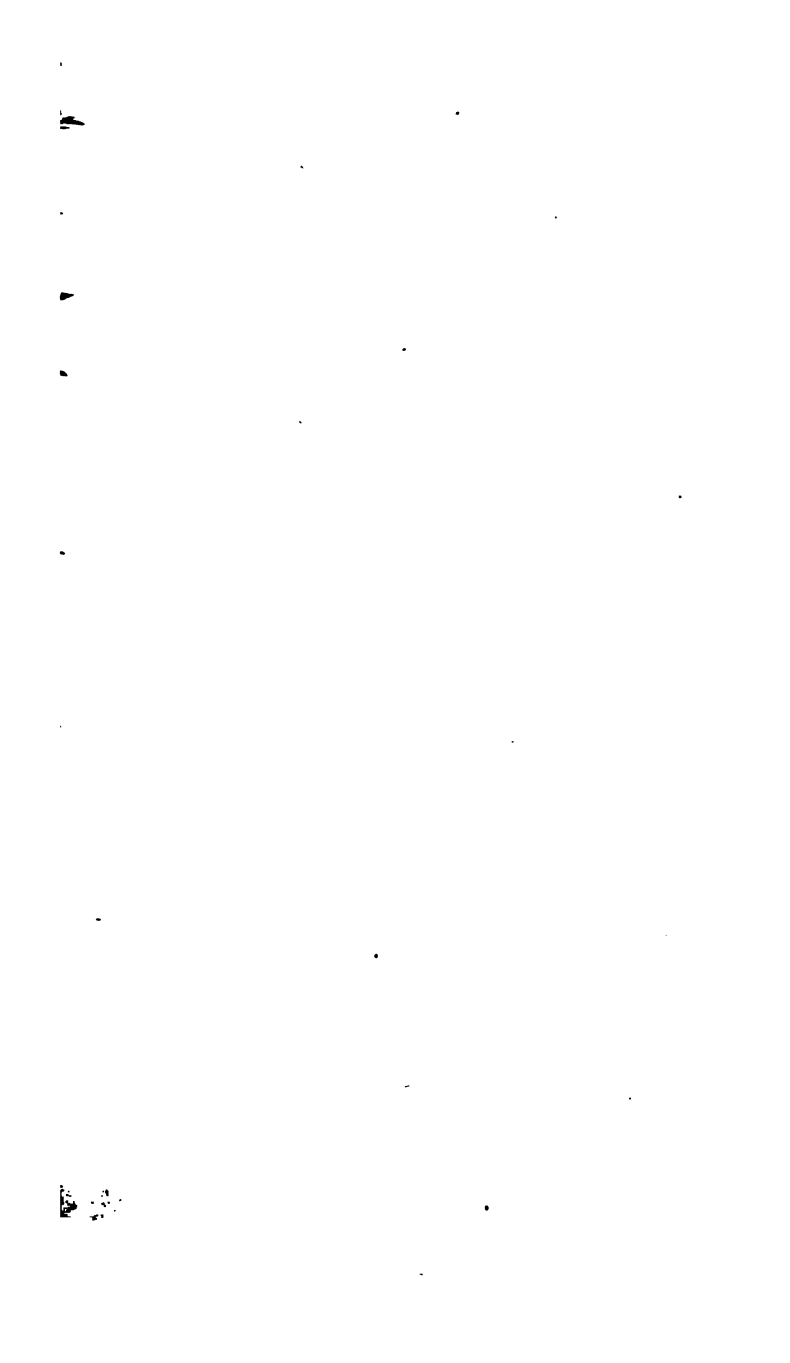
Richmond, Virginia, 12th month 1813. We have had a hard travel from Hopewell to Lynchburg on

James river, two hundred miles, over dreary mountains, tremendous rocks and stones, in order to visit two small meetings: but the satisfaction I had with them, compensated for all our toil, so that I was thankful I was there. After going about a hundred miles toward Richmond, I fell in with three more very small meetings. When in these little gatherings, I sometimes think of Londongrove Friends, so highly favoured of the Lord with every blessing they can ask;—whilst these in remote parts are deprived of many which they enjoy, and would be glad of the crumbs that drop from their bountiful table. Dear children, I want you to be sensible of the favours you enjoy. It would be a consolation to me to hear from you; but I must leave you to the Lord who is able to keep you from falling, and to present you faultless before his presence with exceeding joy.

---

Among the numerous testimonials of satisfaction with his religious services, is the following. During one of his visits to the Southern states, a Quarterly meeting in North Carolina; furnished him with a returning certificate which says, “Our esteemed friend, Edward Brookes, in the course of his travels in Truth’s service, visited the meetings generally within the limits of this Quarter. His company and labours of love in the gospel, have been acceptable and satisfactory; his ministry being sound, instructive and edifying;—his exemplary deportment and conversation corresponding therewith.”

mb.













**This book is under no circumstances to be  
taken from the Building**

[illegible]



